

A treatise

of Schemes & Tropes

very pꝛofytable

for the better vnderstanding of good
authoꝛs, gathered out of the best

Grammarians & Oratours

by Rycharde Sherry Lon
doner.

Wherunto is added a declamacion,

That chyldezen euen strapt fro their
infancie should be well and gent-

ly broughte vp in learnynge.

Written fyrst in Latin

by the most excel-
lent and

famous Clarke, Erasmus

of Rotero-

dame.



To the ryght worship
ful Master Thomas Brooke
Esquire, Rycharde Shyrep
wyssheth health euer
lastyng.



Doubt not but
that the title of
this treatise all
straunge vnto
our Englyshe
eares, wil cause

The tittle of some men at the fyrst syghte to
thys worke inauaple what the matter of
straunge.
it should meane: yea, and per-
aduenture if they be rashe of
iudgement, to cal it some newe
fangle, and so casting it hasty-
ly from thē, wil not once vouch-
safe to reade it: and if they do,
yet perceiuyng nothing to be
therin that pleasech their phan-
sy, wyl count it but a tryfle, & a
tale of

The Epistle.

taile of Robynhoode. But of
thys sorte as I doubt not to
fynde manye, so perhaps there
wyl be other, whiche moued
with the noueltie thereof, wyl
thynke it worthe to be looked
vpon, and se what is contained
therin. These wordes, *Scheme* and
Trope, are not vsed in our Eng-
lish tongue, neither bene they
Englyshe wordes. No more
be manye whiche nowe in oure
tyme be made by continuall vse,
very familer to most men, and
come so often in speakynge, that
aswel is knowen amongst vs
the meaning of them, as if they
had bene of oure owne native
broode. Who hath not in hys
mouthe nowe thys worde *Paz-
raphrasis*, *homelies*, *blurred*,
abolsched, wth manye other
A.ii. lyker

Scheme and
Trope.

Use maketh
straunge thinges
familiar.

lyke: And what matuail is it if
these words haue not bene vbled
here tofore, seynge there was no
suche thyng in our Englishe
tōgue where vnto they shuld be
applied: Good cause haue we
therefore to gyue thanks vnto
certayne godlye and well lear-
ned men, whych by their greate
studye entychynge our tongue
both wpth matter and wordes,
haue endeouored to make it so
coppous and plentyfull that
therin it maye compare wpth
anye other whiche so euer is the
best. It is not vnknewen that
oure language for the barba-
rousnes and lacke of eloquence
hath bene complayned of, and
yet not trewely, for anye defaut
in the tounge it selfe, but
rather

Dure lan-
guage falsely
accused of
barbarous-
nes.

The Epistle.

rather for slackenes of our count-
rimen, whiche haue alwayes
set lyght by searching out the
elegance and proper speeches
that be ful many in it: as plain-
ly doth appere not only by the
most excellent monumentes of
our auncient forewriters, Gower,
Chawcer and Lydgate, but
also by the famous workes of
many other later: in especiall
of our right worshipful knyght
syr Thomas Eliot, which first
in hys dictionarpe as it were
generallpe searchinge oute the
coppe of oure language in all
kynde of wordes and phrases,
after that setting abroad good
lye monumentes of hys wytte,
lernynge and industrie, aswell
in historycall knowledge, as
of eyther the Philosophes,
hath

Gower.
Chawcer.
Lydgate.

Syr Thomas
Eliot.

The Epistle

hathe herebi declared the plentifulnes of our mother touge, loue toward hys country, hys tyme not spent in vanitie and tryfles. What shuld I speake of that ornamente Syr Thomas Wyatt: which beside most excellent gyses bothe of fortune and bodye, so flourished in the eloquence of hys natieue tongue, that as he passed ther- in those wyth whome he lyued, so was he lykelye to haue bene equal wyth anye other before hym, had not enuious death to hastily beried vs of thys iewel: teachyng al men verely, no filicitie in thys worlde to be so sure and stable, but that quicklye it may be ouerthrowen and broughte to the grounde. Ma- ny other there be yet lyuyng whose

The Epistle.

whose excellent wytynges do
testifye wyth vs to be wordes
apte and mete elegantly to de-
clare our myndes in al kindes
of Sciences; and that, what
sentence soeuer we conceiue, the
same to haue Englyshe oracion
natural, and holpē by art, wher
by it may most eloquētly be vt-
tered. Of the whych thyng as
I fortunēd to talke wyth you,
Master Brooke, among other
matters this present argument
of Schemes and Tropes came
in place, and offered it selfe, de-
med to be bothe profitable and
pleasaunte if they were gathe-
red together, and handsomely
set in a playne orde, and wyth
theire descriptions handsomely
put into our Englyshe tongue.

The occasion
of thys trea-
ise.

A.iii. And

The Epistle

And bicause longe ago, I was
well acquainted wyth them,
when I red them to other in þ
Latin, and that they holpe me
verye muche in the exposition
of good authoures, I was so
much the moze ready to make
them speak English: partly, to
renew the pleasure of mine old
studies, and partlye to satys-
fy your request.

Beside this, I was moued al-
so wyth the authoꝝrtye of
that famous clarke Rodul-
phus Agricola, whyche in a
certeine Epistle wytten vnto
a frende of hys, exhorteth me
what soeuer they reade in
strange tongues .diligently
to translate the same into their
owne language: because that
in it we sonar perceiue if there
be

Rodulphus
Agricola.

e

The Epistle

be any faute in our speaking,
and howe euerpe thyngge ey-
ther rightly hangerth together
oz is darkelye, ruggishly, and
superfluously wyttē. No ler-
ned nation hath there bene but
þe learned in it haue witten of
schemes & fygures, which thei
wold not haue don, except thei
had perceyued the valewe.

Wherfore after theyr example
obtaynyng a lytle lesure, I red
ouer sundrye treatises, as wel
of those which wrot long ago,
as of others now in our daies:
fyndynge amonge them some
to haue wyttē ouer bryeflye,
some confuselye, and falselye
some. Mosellane hathe in hys
tables shewed a fewe fygures
of grammer, and so hathe con-
founded them together, that his
seconde

Mosellane

The Epistle

Quintilian.

Cicero.

Erasmus.

second order called of Loquution pertayneth rather to the rhetoricians then to hys purpose. Quintilian briefly hath wrytten bothe of the Grammatical and rhetorical Schemes, but so that you may soone perceue he did it by the waye, as muche as serued hys purpose. Cicero in hys booke of an orator wryth hys incomperable eloquence hath so hid the preceptes, that scarselye they may be tryed oute by theyr names, or by theyr exāples. Erasmus in hys double coppe of words and thynges, hath made as yf tittle declareth but a comentarye of them bothe, and as it wer a litle bil of remembraunce. Wherfore to make these thinges moze playne to y students that

The Epistle

that lyst to reade them in oure
tongue, I haue taken a lytle
payne, more thowowe to try
the definitions, to apply the ex-
amples more aptly, & to make
things defused more plaine, as
in dede it shal ryght wel apere
to the dyligente. I haue not
translated them orderly out of
anye one authoz, but runninge
as I sayde thowowe many, and
vlyng in myne owne iudgement,
haue broughte them into this
body as you se, and set them in
so playne an order, that redelye
maye be founde the figure, and
the vie wherebnto it serueth.
Thoughe vnto greate wittes
occupied wyth weightye mat-
ters, they do not greatelye per-
tayne, yet to such as perchaunce
shal not haue perfecte instruc-
tours

The Appſtle

toutes, they may be commodi-
ous to helpe them ſelues for þ
better vnderſtandynge of ſuch
good authoꝝ as they reade.

For thys darre I ſaye, no elo-
quente wytter maye be percei-
ued as he ſhulde be, wyt houte
the knowledge of them: for as
much as al togethers they be-
longe to Eloquucion, whyche
is the thyꝛde and principall
parte of rhetorique. The com-
mon ſcholemaſters be wont in
teadyng, to ſaye vnto their
ſcholers: *Hic eſt figura*: and ſome-
tyme to aꝛe them, *Per quam figura*
tam. But what profit is herein
if they go no further? In ſpea-
kyng and wytyng nothyng
is moꝛe folyſhe than to affecte
oꝛ fondly to labour to ſpeake
darkely for the nonce, ſithe the
proper

The Epistle.

proper vse of speech is to vtter
the meaning of our mynd with
as playne wordes as maye be.
But syth it so chaunseth & som
tyme ether of necessitie, or to set
out the matter moze plailly we
be compelled to speake other-
wyle then after common faci-
on, onles we wil be ignozante
in the sence or meaninge of the
mater that excellent authorz
do wyghte of, we muste nedes
runne to the helpe of schemes
& fygures: which verely come
no sildomer in the wryting and
speaking of eloquente english
men, then either of Grecians or
Latins. Many thinges might
I brynge in to proue not one-
ly a great profyt to be in them
but that they are to be learned
euen of necessitie, for as muche
as

A figure not
to be vsed but
for a cause.

The Appstle

as not only pꝛophane authoꝛs
wꝛthout them may not be wel
vnderstand, but that also they
greatelye pꝛofit vs in the rea-
dinge of holye scripture, where
if you be ignoꝛaunte in the fy-
guratiue speches and Tropes,
you are lyke in manye greate
doubtes to make but a slender
solucion: as ryght wyl do te-
stefy Castelio Vestimerus and y^e no-
ble doctoꝛ saint Augustine. I
confesse I haue not made the
matter here so perfecte as my
wyl and desyer is it shoulde
haue ben, and that I haue but
bryeflye touched, and as it were
with my litle fynger poynted
to these thinges, which require
a léger declaracion. For what
can be halted, and absolute to:
But if God spare me lyfe, I
trust

Vestimerus

Augustinus

The Epistle.

truste hereafter to make it an
introducciō, wherbi our youth
not onlpe shall saue that moste
pzeious Jewell, Time, whyle
they wander by them selues, re-
adynge at all aduentures sun-
dry and varpous authoꝝ: but
that also thei shalbe able better
to vnderstande and iudge of
the goodlye gyftes and orna-
mentes in mooste famous and
eloquente oratours. For as
lyke plesure is not to him wht-
she goeth into a goodlye gar- And apte G-
den garnyshe wyth dyuers ^{militude.}
kindes of herbes and flowers,
and that there doeth no moze
but beholde them, of whome it
maye be sayde that he wente in
for nothynge but that he wold
come out, and to hym which be-
syde the corporall cie pleasure,
knoweth

knoweth of euery one the name & propriety: so verely much difference is there in readyng good authoꝝ, and in sundry sortes of menne that do it; and muche moze pleasure, and profit hath he whiche vltly arte and iudgement, then the other, whiche wpyth greate studye in dede turneth them ouer but for lacke of the knowledge of preceptes wanteth also the fruite and delectacyon that he moze amplye myghte obtayne. The praynge God from whome all good giftes do procede, gyue vs grace so to order all oure words and speache, that it may be to his honour and gloꝝy for euer and euer. Amen.

At Beuen at London the.
xiii. day of Decembꝛe.
Anno. D. L.

Schemes and Tropes.

A brieſe note of eloquēciō, the third parte of Rhetoricke, wherunto all figures and Tropes be referred.



Loquucion, which the Greeces call Eloquention is base, wherof also the name of eloquence dothe tye, as of al partes it is the good

lyest, so also is it the most profitable and hardeste: in the whiche is seene that diuine myghte and vertue of an oratoure, whych as Cicero in hys oratorie partitionis, defineth, is nothyng else but wisdom speaking elequently. For vnto the maruelous greate inuencion of all thynges, bothe it addeth a fulnes, and varietie: it setteth oute & garnisheth wyth lyghtes of eloquent speche, the thynges that be spoken of, and also wyth very graue sentences, choysse wordes, proper, aptly translated, and wel soundyng, it byrgeth that greate fludde of eloquence, vnto a certein kynd of stile

B.i.

and

A Treatise of
and indyghtyng. And oute of thys
greate streame of eloquucion, not
only must we chose apte, and mete
wordes, but also take hede of pla-
cinge, and settinge them in order.
For the myghte and power of elo-
quucion consisteth in wordes con-
sidered by them selues, and when
they be ioyned together. Apt wor-
des by searchyng muste be founde
oute, and after by diligence conue-
niently coupled. For there is a gar-
nyshyng, even when they be pure
and fyne by them selues, and an o-
ther, whē they be ioyned together.
To chose the oute finely, and hand-
somlye to bestow them in their pla-
ces, after the mynde of Cicero and
Quintilian, is no easy thyng. So
Marcus Antonius was wonte to
say, that he had knowen many wel
spoken men, but none eloquente.
Tullye and Quintilian thoughte
that inuencion and disposiciō were
the partes of a wyttie and prudent
man, but eloquence of an oratour.
For howe to finde out matter, and
set it in order, may be comen to all
men, whiche eyther make abridge-
mentes

Schemes and Tropes.

mentes of the excellent workes of
aunciente wryters, and put risto-
ries in remembrance, or that speake
of anye matter themselves: but to
utter the mynde aptely, distinctly,
and ornately, is a gyft geuen to ve-
ry fewe. And because we haue deu-
ided eloquution into two partes,
that is, wordes simple, or conside-
red by themselves, and compound
or ioyned together in speache, ac-
cording to this we saye, that eu-
ery eloquent oration must haue in
it the poyntes: euidence, which be-
longeth to the fyrst parte of eloquu-
tion, composition & dignitie, which
belongeth to the other.

Of Euidence and plainenes.

Of these thynges that we put in
eloquution, lette this be the fyrste
care, to speake euidentlye after the
dignitie and nature of thynges,
and to utter suche wordes, wherch
as Cicero sayth in his oratour, no
man may iustely reprobende. The
playne and euident speche is lear-
ned of Gramarians, and it kee-
peth the oration pure, and without
all faule, and maketh that euery

B.ii. thyng

A Treatise of

thyng may seme to be spoken pure
lye, apertlye, and cleerlye. Euerie
speche standeth by vsuall wordes
that be in vse of daylye talke, and
proper wordes that belonge to the
thinge, of the which we shal speke.
Neyther be properties to be refer-
red onely to the name of the thing,
but much moze to the strength and
power of the significacion: & must
be considered not by hearpyng, but
by vnderstandpyng. So translation
in the which comonly is the grea-
test vse of eloquencia, applyeth wor-
des not the selfe proper thinges.
But yet an vnused worde or po-
etical, hath also somtyme in the o-
racion hys dignitie, and beyng put
in place (as Cicero sayeth) often-
tymes the oracion may seme grea-
ter, and of moze antiquitie, for that
Poetes do speake in a maner as it
were in a nother tonge, it is righte
sone perceiued. Finally two fautes
are comitted in euery language,
whereby it is not pure: Barbaris-
me, and Solecisme. Of the which,
that on is committed, when anye
worde is faultely spoken or written:
that

Schemes and Tropes .

that other, when in many wordes
ioyned together, the worde that fo
loweth is not wel applyed to that
that goeth before. Of composition
and dygnitye, we wyll speake hère
after, when we come to the figures
of rethoryque.

Of the thre kyndes of stile
or endyghtynge .

Before we come to the precepts
of garnishing an oraciō, we thinke
good, by waye to shewe you of the
thre kyndes of stile or endyghting,
in the whych all the eloquution of
an oratoure is occupied . For that
there be thre sundry kyndes, called
of the Grekes characters, of vs fi-
gures, I trowe there is no man,
though he be meanele learned, but
he knoweth, namely when we se so
manye wyrters of sciences, bothe
Greke and latine, whych haue ben
before tyme, to haue folowed for
the mooste parte sundrye sortes of
wyrtynge, the one vnlke to the o-
ther . And there hath bene marked
in specially thre kyndes of endygh-
tynge: The greate, the small, the
meane.

B.iii. The

A Tre atise o

The greate kynde.

The greate, the noble, the myghty, and the full kynde of endygh-
tynge, wpth an incredible, & a cer-
ten diuine power of oracion, is vs-
sed in wayghty causes: for it hath
wth an ample maiestye verpe gar-
nyshed wordes, proper, translated,
& graue sentences, whych ar hand-
led in amplificacion, and commise-
ration, and it hath exornacions
bothe of wordes and sentences,
wherunro in oracions they ascribe
verpe great strength and grauitie.
And they that vse thys kynde, bee
vehement, various, copious, graue,
appoynted and readye thorowlye
to moue and turne mens myndes.
Thys kynd dyd Cicero vse in the o-
racion for Aulus Cluentius, for
Sylla, for Titus Annius Milo,
for Catus Rabirius: agaynst Ca-
tiline, agaynst Verres, agaynst
Piso. But they that can not skyll
of it oftentimes fall into fautes,
when vnto them that seemeth a
graue oracion, whych swelleth, and
is puffed vp, whych vseth straunge
wordes hardelye translated, or to
olde,

Schemes and Tropes.
olde, and that be now longe sy-
thens lesse of from vse of daylye
talke, or more graue then the thing
requyret.

The small kynde.

The small kynde of indighting,
is in a subtile, pressed, and tyed ora-
cion, meete for causes that be a ly-
tel sharper then are in the comon
vse of speakyng. For it is a kynde
of oracion that is sette downe euen
to the mooste vsed custome of pure
and clere speakyng. It hathe syne
sentences, subtile, sharpe, teachyng
all thynges, and makynge them
more playne, not more ample.
And in the same kynde (as Cicero
sayeth in hys oratoure) some be
craftye, but vnpolysed, and of pur-
pose lyke therude and vnskylfull:
Other in that leanes are trymme,
that is somewhat florishyng also
and garnysed. Cicero vsed thys
kynde in hys philosophicall dispu-
tations, in the oraciō for Quincius
for Roscius þ Comedy plaier, & Te-
rence, & Plautus in their Comedies.
Such as can not hadsomyly vse them
B.iiii. selueo

A Treatise of
felues in that mery concepted dens-
denes of wordes, fall into a dyse
and feble kynde of oracion.

The meane kynde.

The mean and temperate kynd
of indyghtring standeth of the low-
er, and yet not of the loweste, and
moſte comen wordes and ſentences.
And it is ryghtly called the tempe-
rate kynde of ſpeakyng, becauſe it
is very nygh unto the ſmall, and to
the greate kynde, folowynge a mo-
deracion and temper betwyxt the.
And it foloweth as we ſaye in one
tenour, diſtinguiſhyng all the ora-
cion wyth ſmall oznamentes both
of wordes, and ſentences. Cicero vs-
eth thys for the laue of Manili-
us, for Aulus Cecinna, for Marcus
Marcellus, and moſte of all in hys
bookes of offices. In this it is ſauſ-
tye to come to the kynd that is nyg-
h unto it, whiche is called diſcurre,
becauſe it waucth hyther and thys-
ther, as it were wytheout ſenowes
and ioyntes, ſtandynge ſurely in no
poynte. And ſuche an oracion can
not cauſe the hearer to take anye
hede, when it goeth ſo in and out,
and

Tropes and Schemes.

and comprehendeth not any thyng
wyth perfecte wordes

Of Schemes and Tropes.

Scheme

Scheme is a Breke worde, and
signifyeth properlye the maner of
gesture that dauncers use to make,
whē they haue won the best game,
but by translation is taken for the
fourtine, fashion, and shape of anye
thyng expressed in wyrtynge or
papyntinge: and is taken here now
of vs for the fashion of a word, say-
ynge, or sentence, otherwyle wyrt-
ten or spoken then after the vulgar
and comen. vsage, and that thre sū-
dry waies: by figure, faure, vertue.

Figure.

Figure, of Scheme y first part,
is a behaueoure, maner, or fashion
eyther of sentence, oracion, or wor-
des after some new wyse, other the
men do comynlye vse to wyrtie or
speake: and is of two sortes. Dia-
noias, that is of sentence, and Lex-
cos of worde.

Figure of Dianoiās, or lens-
tence, because it properlye belon-
geth to oratoures. we wyll speake
of it hereafter in place conuenient,
now

A Treatise of
now wyl we entrete of the figure
Lexeos, or of worde, as it percey-
neth to the Gramarians.

Figure of worde.

Figure Lexeos, or of worde, is
when in speakyng or wyptyng any
thyng touchyng the wordes is
made newe or straunge, other wyse
then after þ comen custome: & is of
ii. kyndes, diccion, & construccion.

Figure of Diccion.

Figure of diccion is the transfor-
macion of one word, either wrytten
or pronounced: & hath these parties.

Prosthesis. *Appositio*, appositio, the putting
to, eyther of letter or sillable at the
begynnyng of a worde, as: He all
to bewretched hym.

Apheresis *Ablatio*, the takynge awaye of a
letter or sillable from the begyn-
nyng of a worde, of a letter, when
we say: The p̄thesis of thys house
is to low, for the epenthesis. Wher
note this þ word p̄thesis is a greke
worde, & yet is vsed as an englishe,
as many mo be, and is called a pen-
tis by these figures, Syncope and
Apheresis, the whole word beyng
as is before, epenthesis, so called be-
cause

Tropes and Schemes.

cause it is betwixt þ light & bs, as
in al occupiers shops comenli it is.

Interpositio, when a letter is ad- *Epenthesis.*
ded betwene the fyrste sillable of a
word and the laste, as: Relligio for
religion, reliques for reliques.

Consicio, contrary to *Epenthe-* *Syncope.*
sis, is when somewhat is cutte of
from the myddeste of the worde,
as: Idolatry for Idololatriy.

Preassumpcio, when a sillable is ad- *Disparalep-*
ded to a word, the significacion of
the worde therby nothyng altered,
as: He vseth to slacken his mat-
ters, for to slacke his matters.

Abfissio, þ cutting away of a let- *Apocope.*
ter or sillable fro the end of a word,
as: She is a wel sayr may, for maid.

Extensio, the making lōg of a sil- *Ectasis.*
lable whych by nature is short, as:
This was ordeined by acce, for or-
dined.

Contractio, the makynge short of *Synole.*
a sillable whiche by nature is lōg, as
He is a man of good perseuerance:
wher some men comit. ii. fautes at
once, one þ they take perseuerance
for knoweledge, whiche signifieth
alwaies

A Treatise of

alwaies continuance, an other þ they make this syllable (ue) short, where it is euer longe: and so do they erre in thys worde, adherentes, also, making (he) short, when it is alwayes longe, as when they saie: A detye hym, and all his adherentes.

Synolephe.

Delecio, puttyng oute, when. ii. vottels comyng together, the first is as it were put out: as thone and thother, for the one and the other.

Antisthecon.

Littera pro littera. One letter for an other, as akecome for okecome.

Transposicio. Transposing of letters in wytyng, as chambze, for chamber.

figure of construction.

Figure of construction is when the order of construction is otherwyse then after the comen maner. And the kyndes be these.

Prolepsis.

Presumpcio, a takyng before, or generall speakyng of those thynges whych afterwarde be declared more perticulerly: as, in the meane tyme that kynge Henry rode royally to Calais on a sumptuous courser

Schemes and Tropes.

courser, Lewis in a gorgeous chariot was carried to Bologne.

Iunctio, topyng, as Linacer sayeth, is when in lyke sentences a certain comen thyng that is put in the one, and not chaunged in the other is not exprested, but lefte out: as in *Urgyll*. Before I forget Cesar, whether the Parthian shall drynke of the flud Araris, or Germany of Elgris: here is left out, shall drynke. Or to define it more plapnelpe.

Zengma.

Iniunctio, is when the verbe in diuerse lyke sentences is referred to one; and that thre maner of waies.

Firste when it is set before, and is called *Preiunctio*, as There dyd overcome in hym, lechery, his chastitie, saucines his feare, madnesse bys reason.

Prosozeugma.

Secondlye when it is set in the middes, & is called, *Media iunctio*, as bewtye, whether by age decaterth, or by spckeness.

Mesozeugma.

Thyrldy whē it is put in the end and is called *Postiunctio*, as bewtie by spckeness, by sorowe, or by age decaterth.

Hypozeugma.

Disiunctio

A Treatise of

Diazeugma.

Disiunctio, *disiunccion*, when of those thynges of whych we speake, ept her both, or eche one of them is concluded with thert certen verbe, thus: The people of Rome destroyed Rumaunce, ouerthrew Cartage, cast downe Corinth, and raised fre gels. Couetousnes hurteth the bodye, and corrupteth the mynd.

Silepsis.

Concepcio, when in vnlke claus-
ses a certeyn comon thyng that is
put in one of the, can not agre with
the other, excepte it be chaunged.
But thys is more playne in the la-
tine because of the concord, albe
it in englyshe for the verbe we may
vse this example. The Nobles and
the kynge was taken. Hys head
and hys handes were cutte of: In
the whyche sentences the verbe as-
greeth wth the nexte.

Hypergeis.

Appositio, when two substantiues
are put together immediatly with-
oute any verbe betwixt, the one to
declare the other, as in Wygill.
Coridō loued faire Alexis his ma-
sters darlyng.

Hyperbation

Transgressio, when the ryghte
order

Schemes and Tropes.

order of wordes is troubled, & hath these kyndes.

Reuersio, a preposterous order *Anastrophe*.
of the wordes contrarie to the good order of speakyng, as: He fell from of the wall, for he fel of from the walle.

Prepostera loquutio, when þ that *Hystoroloz* is done afterwarde, is set in speaking in the former place, as: plucke of my bootes and spurres.

Dissectio, a cutting, when the ioy *Timesis* nyng of a compound worde is losed by putting somewhat betwixt, as: Hys saying was true, as here shal appere after, for hereafter. He shal be punished what man so euer offēdeth, for what soeuer man.

Interpositio, *Interposicion*, is a dissolucio of the order of the words *Parenthesis* by putting a sentence betwixt, as: The man (I speke it for no harme) wyl sometime haue his owne wyl.

Defectus, when somewhat lacketh in speakyng, but comenlyc v- *Eclipsis*.
sed to be vnderstand, as: Good morn-
tewe. good nyght.

Casus pro casu, when one case is *Antiptosis*.
put

A Treatise of
putte for another, as me thynke it
is so.

ffaute.

Of Scheme, the second parte is
in speach as it were a faute, which
though it be pardoned in Poetes,
yet in prose it is not to be suffered.
The kyndes bee these: obscure, in-
ordinate, barbarous.

Obscure and hys partes.

Obscure is, when ther is a dark-
nes thowow fault, eyther of the wor-
des, or of the settynge of them, and
these ben the partes.

Acprologia.

Improprietas, when a worde no-
thyng at all in hys proper signifi-
cation is broughte into a sentence
as a cloude: as you shall haue syx
stypes you longe for.

Pleonasmus

Superabundancia, when þ sentence
is laden with superfluous wordes,
as, he spake it wpth his mouth, he
same it wpth hys eyes.

Perissologia

Sermo superfluus, when a sentēce
is added, þ matter therby made ne-
uer the waighter: as þ Embassa-
dours obtaining no peace, returned
backe home, fro whēce they came.

Inutilis

Schemes and Tropes.

Inutilis repetitio eiusdem, is a
vayne repeating agayn of one word
or moe in all one sentence, whiche
faute by takyng lytle heed, Cicero
also fell into, as in the oracion for
Aulus Cluencius. Therefore that
iudgemēt was not lyke a iudgemēt
of Judges.

Tautologia.

Sermo ubique sui similis, a grea-
ter faute then the other, is when
the whole matter is all alike, and
hath no varietie to auoyde tedious-
nes, as: He came thither to þ bath,
yet he saide afterwarde. Here one
seruaunt bet me. Afterwarde he
sayde vnto hym: I wyll consider.
Afterwarde he chyd wyth hym, &
cryed moze and moze when manye
were presente. Suche a folye the tel-
lyng of a tale shall you heare in ma-
ny simple & valse folye persons.

Homologia.

Ambiguitas, when thow to saute
of toynyng the wordes, it is doute-
full to whych the verbe belongeth,
as: Hys father loueth hym better
then hys mother.

Amphibolo-
gia.

Sedulitas superflua, when ther is
in speakyng to much diligence and

Periurgia.

E. i. curios

A Treatise of

curiositie, and the sentence overladen with superfluous wordes, which the fault is the same, or verie lyke to that, that is called *Macrologia*, whych is when the sentence upon desyre to seme fyne and eloquent, is longer then it shulde be.

Macrologia

Inordinate and his partes.

Inordinate is, when eyther order or dignitie lacketh in the wordes: and the kyndes ben these.

Capinosis.

Humiliatio, when the dygnitie of the thyng is diminished by basenes of the worde: as if we shuld say to a greete pryncce or a kynge: If it please your mastership.

Alchrologia.

Turpis loquutio, when the words be spoken, or toynd together, that they may be wronge into a fyltipe sence. Of thys it nedeth not to put any example, when leude wanton persons wyl soone fynde inowe.

Lacozelia.

Mala affectatio, euill affectacio or leude folowynge, when the wyte lacketh iudgement, and sondre folowynge a good maner of speaking, runne into a fault, as when affectynge coveitise, we fall into a vaine bablynge

Schemes and Tropes.

lynge, or laborynge to be brief, way
bate & dnye. Also if we shuld saye: a
phrase of building, or an audiēce of
shepe, as a certē homely felow dyd.

Male figuratum, when the oraci- Aschematistō
on is all playne and symple, & lac-
keth his figures, wherby as it wer
wyth itarres it might shyne: which
faute is counted of wyrters, not a-
monge the leaste.

Male collocatum, when wordes Tacosmithes
be naughtelwe ioyned together, or
set in a place wher thei shuld not be

Cumulatio, a myn glyng and hea- Soraismus.
ppynge together of wordes of diuerse
languages into one speche: as of
frenche, welche, spanyshe, into en-
glyshe: and an vsynge of wordes be
they pure or barbarous. And al-
though great authours somtyme in
long workes vse some of these fau-
res, yet must not their examples be
folowed, nor brought into a cōmon
vsage of speakynge.

Barbarie and hys partes.

Barbarie is a faute, whiche tur-
neth the speche fro his purenes, and
maketh it foule and rude, and the
partes be these.

L.ii. Bar-

A Treatise of

Barbaris-
mus.

Barbarismus is, when a worde is either naughtely wyrtten or pronounced contrary to the ryght law & maner of speakinge. And it is done by addicion, detracciō, chaunging, transposynge, epyther of a letter, a syllable, tyme, accent, or aspiraciō. Hereof we haue shewed exampls partly wher they be called figures, and partly, doute ye not, but both the speakynge and wyrtynge of barbarouse men, wylI gyue you know. Whereto be referred the fautes of evil pronouncing certein letters, & of to much gappynge, or contraty of speakynge in the mouth.

Solecismus.

Inconueniens structura, is an vnmete and vnconuenient ioyaynge together the partes of spech in construction, whych is marked by all thynges that belong to the partes of speche: as when one parte is put for another, when gender for gender, case for case, tyme for tyme, mode for mode, number for number, aduerbe for aduerbe, preposicion for preposiciō: whych because it is vsed of famous authores, in steede of fautes, be called figures.

Virtue.

Schemes and Tropes.

Vertue.

Vertue, or as we saye, a grace & dygnitie in speakynge, the chyfde kynde of Scheme, is when the sentence is bewrytied and lyfte vp above the comen maner of speaking of the people. Of it be two kyndes: Proprietie, and garnyshynge.

Proprietie and his partes.

Proprietie, is when in wrytyng and pronounciacion ther be no fautes committed, but thynges done as they shulde be. The partes bee proposicion, and accenting.

Proportio, proportion is, where= Analogia.
by the maner of true wrytyng is conserued. By this the barbarous tonge is seperated from the very true and naturall speche, as be the fyne metals from the grosser. To speke is no lawe, but an obseruacion or markynge, not leanyng vpon cause, but vpon example. For in eloquence, the iudgement of excellent men standeth for reason, as sayth Quintilian in his fyrst booke.

Extensio, is that whereby a sweete and pleasaunt modulation or tunablenes
Talis.
L.iii. blenes

A Treatise of
bles of wordes is kepte, because
some are spoken wth a sharpe te-
nure or accent, some wth a flatter,
some strayed out. This grace spe-
cially pertaineth to a turning of þ
voyce in pleasaunte pronounciacion
Garnishing and his kyndes.

Garnishing as the word it selfe
declareth, is whē the oraciō is gay-
lye set oute and flozished wth diuerse
goodly figures, causyng much plea-
sauntnes and delectaciō to the hea-
rer: and hath two kyndes, compo-
sicion, and exornacion.

Synthesis.

Composicion is an apte settinge
together of wordes, whych causeth
all the partes of an oracion to bee
trimmed al alyke. And in it muste
be considered that we so order our
wordes, that the sentence decrease
not by puttynge a weaker word af-
ter a stronger, but that it styl go by
warde and increase. There is also
a naturall order, as to saye: men &
women, daye and nyght, east, and
west, rather then backwardes.
In thys muste be auoyded also to
often comyng together of bowels,
whych make the oracion wyde and
gappynge.

Schemes and Tropes.

gapping. To muche repetyng of all one letier in the beginning of wordes, to much repeting of one word, and that they ende not to much all alike, that the sentence be not hold on to longe, which wetterh the hearer, and the speaker: nor that manye consonaies run not to hartely together, wyth many other, which Cicero speaketh of in hys thyrde booke of hys oratour, and Quintilian in hys ynnyth, wherof here to put examples were to longe.

Prognacion is a fyne polishinge of wordes and sentences by differencing the w diuerse goodly colours and tropes or chaigings of speech.

Tropes.

Amonge authoꝝs manye tymes vnder the name of figures, Tropes also be comprehended: Neuerthelesse ther is a notable difference betwixt the. In figure is no alteration in the wordes fro their proper significacions, but only is the oracion & sence made by the more pleasant, sharpe & vehemēt, after þ affectio of him that speaketh or writeth: to þ which vse although tropes also do serue, yet properlye be they so
L.iiii. called

A Treatise of
called, because in them for necessi-
tye or garnysynge, there is a mo-
uynge and chaungynge of a worde
and sentence, from theyr owne sig-
nificaciō into another, whych may
agre wyth it by a similitude. The
former parties be these.

Metaphora. Translatio, translation, that is a
worde translated from the thyng
that it properly signifieth, vnto a
nother whych may agre wyth it by
a similitude. And amonge all ver-
tues of speche, this is the chiefe.
None perswadeth more effecteu-
lye, none sheweth the thyng before
oure eyes more euidently, none mo-
ueth more mightily the affections,
none maketh the oraciō more good-
lye, pleasaunt, nor copious.

Translations be diuerse.

Some fro the body to the mynd,
i. as: I haue but lately tasted the
blue tonge, for newly begunne it.
Also I smell where aboute you go,
for I perceyue.

ii. From the reasonable to the vnr-
sonable, as Myrtil in bys Geor-
gere applyed the counsellies and
fashion of warres belongynge to
men,

Tropes and Schemes.

men, to bees.

From the vureasonable to the re^{iii.}
sonable. What whinest thou? what
chatterest thou? That one taken of
a wolfe, that other of a ppe.

From the liuinge to the not li-^{iiii.}
uyng. The mouthe of the well, the
farnes of the earth. The lande wyl
speke them oute.

From the not liuyng to the li-^{v.}
uyng. Cicero flourisheth in eloquēce.

From the liuyng, to the liuyng. ^{vi.}
The iews winched against Moses.

From the not liuinge to the not ^{vii.}
liuyng. The wordes flowe oute of
hys mouth. He is good for a greue
wounde.

Abusio, when for a certeyne and ^{Catachresis.}
proper worde, we abuse a lyke, or
that is nie vnto it, as when we say:
longe counsel, lytle talke, sma^r mat-
ter. Here maye we soone perceyue
that by abusio we take wordes
that be somewhat nye, whych pro-
perly do belong to vniyke thinges.

Transumptio, Transūpcion, is ^{Metalepsis.}
when by degrees we go to that is
shewed as: he had hym selfe in the
blacke drinke. By blacke, is vnder-
stande

A Treatise of
stand ful of darkenes & consequent
ly stepe downe, and verpe depe.

Metonomia *Metonymia*, Transnominacion,
when a word: that hath a proper
signification of hys owne, beyng
referred to another thing, hath ano
ther: & this is done diuerse waies.

i. When the chiefe master or doer
of a thyng, is put for þ thing it self,
as: Put vpon you the Lorde Iesus
Christ. Also: You play Judas wme

ii. When the place, or that that con
taineth, is put for the thyng that is
in it, as: All the round earthe pray
seth God. Or forth (some say) hath
not forsaken all popery, for the stu
dentes therein.

iii. When that that is conteyned is
put for that that doth conteyne, as:
The fryer Austens is goodly buyl
ded, for þ house wher þ fryers wer.

iiii. When the doer is put for that þ
is done, as: God brought the Isra
elites out of Egypte wpth a stret
ched out arme, and stronge hande.
Also: As gods hand drawn in: for
power and strength.

v. When þ is done is put for þ doer.
Synecdoche *Intellectio*, Intellection whē one
thyng

Tropes and Schemes.

thyng is vnderstand by another þ
is of the same maner and kynd, and
this is done many wayes.

When bi the whole is vnderstād .i
a parte, as: Abraham set a calfe be-
foze them, for calues fleshe.

By a parte the whole, as: He re- ii.
ceyued the straigers vnder the suc-
cour of hys house rofe, for into hys
house.

By one many, as: The frenche- iii.
mā in þ batail had the ouerthrow.

By a kynd þ general, as: If thou iii.
se thyne enemies Alle sal vnder his
burden, for cattell.

By the general the kynd: Eue the b.
mother of al liuing things, for of al
mē: Preach to al creaturs, to al mē

By that goeth befoze, the thyng bi.
that foloweth, as: He set hys spur-
res to hys horse, for he rode a pace,
or fled faste awaye.

By that þ foloweth, the thyng bi i
wente befoze, as: I got it wpyth the
swete of my face, for w my labour.

By the matter, þ thyng that is viii.
made of it, as: Fleche and bloude
shewed the not it.

By the signe, þ thyng þ is signified ix.
as

A Treatise of

as: Lo, now the toppes of the chym-
neyes in the villages smoke a smoke
of: wherby Wyrgyl signifieth night
to be at hande.

**Pronomina-
cio.**

Antonomasia, is, wherby for þ proper
name putteth some other word.
As the Archebyschop confuted the
errour, for Cranmer. The Philoso-
pher lyed that the worlde was eter-
nall, for Aristotle. The Apostle say-
eth we be iustified by faythe, for
Paule.

Periphrasis.

Circuicio, is a larger description
eyther to garnyshe it, or if it bee
foule to hyde it, or if it be byrefe to
make it more playn: by etimology,
by spenes, by definition.
Example of the fyrste. The prou-
dce of Scipio, ouerthrew þ might
of Carthago. Here saue onlpe for
garnyschyng sake he myghie haue
sayde playnly: Scipio ouerthrew
Carthage: Of the nexte. When
Saul was doyng his busines, Da-
uid might haue killed hym. Doyng
hys busines, he wot what it mea-
neth. Of þ thyrde, you haue the lar-
ger expositions vpon the Gospels
called by the name of thys figure.

By

Schemes and Tropes.

By Etymologie or shewing the
reason of the name. Well maye he be
called a parasite, for a parasite is
p'loueth other because of his meate.

By signes, as: when by certeine
notes we describe anye thynge, as
if a man vnderstādyng anger wyll
saye that it is the boylunge of the
mynde, or color, whych byrgeth in
palenes into the countenaunce, fierse
nes in the eyes, and treblung in the
members.

By definition. The arte of well
indpyghting, for Rhetorique.

The second parte of Trope.

Allegoria, the secconde parte of
Trope is an inuersion of wordes,
where it is one in wordes, and ano
ther in sentence or meanynge.

Sermo obscurus, a riddle or darke
allegorie, as: The halfe is more the
hole. *Henig:na.*

Adagium, a sayinge muche vsed *Paremia.*
and notable for some noueltye, as:
The wolfe is in our tale.

Dissimulatio, is a mockyng whi-
che is not perceiued by the wordes *Ironia.*
but eyther by the pronūciacion, or
by

A Treatise of
by the behaueour of the person, or
by the nature of the thyng, as: You
are an honest man in dede.

Sarcasmus. *Amara irrisio*, is a bitter sportyng
a mocke of our enemye, or a maner
of iestyng or scoffyng by tyngtpe, a
nypppyng taunte, as: The Jewes
sarde to Christ, he saued other, but
he could not saue hym selfe.

Alpsimus. *Fesina urbanitas*, is a cetter mery
concepted speakyng, as on a tyme
a mery fellow meryage w one that
had a very whyte head, axed him if
he had lyen in the snowe al nyght.

Oppteris-
mus. *Subfannatio*, a skornyng by some
testure of the face, as by wyrtbringe
the nose, putting out the tounge, pet
tyng, or suchelpe.

Antiphrasis. *Dictio contrariū significans*, when
the mock is in a worde by a contra
rye sence, as when we call a fustil
lugges, a minion.

Charientif-
mus. *Graciosa mugatio*, when wordes
roughly spokē be molified by plea
saunt wordes: as when we saye to
hym that threathens vs: I praye
you be good master to me.

The

Schemes and Tropes.
The first order of the figures Rethoricall.

Repeticio, repetition, when in lyke and diuerse thynges, we take our begynnynge continually at one & the selfe same word, thus: To you this thyng is to be ascribed, to you thanke is to be geuen, to you this thyng shall be honour. In this exornacion is much pleasantnes, grauitie, and sharpnes, & it is much vsed of al oratours & notably setteth oute, and garnysheth the oracion. *Epanaphora*

Comuersio, conuersion is whych takereth not bys begynnynge at all one and the same worde, but w all one worde shal closeth vp the sentence, & it is contrary to that other before, as: Sence the time þ concord was takē awaye from the citie, liberty was takē away: fidelite was takē away: frendship was takē away. *Antistrophe.*

Cōplexio, complexion cōpriseth both two exornacions, both this, & that whych we declared before, þ both all one firste worde shal be oftē repeated, & we shuld turne often to all one laste word, as: Who toke Sedechias prisoner, & put out both bys *Simproce.*

A Treatise of
hys eyes? Nabuchodonozet. Who
put Daniell and hys felowes into
the burning furnace? Nabuchodo-
nozet. Who was transformed frō a
man into a beaſt, & eatē hys wyth-
oren? Nabuchodonozet.

Anadiploſis. *Reduplicatio*, is a continēt re-
heartnyng agayne of all one worde,
or wordes, for the more vehemēce,
and ſome effect of the mynde. Like-
to agaynſt Catiline. Yet he liueth,
liueth? yea cometh alſo into the
counſel houſe. It is thou, it is thou
that troubleſt all the houſhold.

Alſo, dareſt thou nowe come into
our ſpyght, ꝑ traitour of thy cōtrey?
Thou traitour, ſay of thy cōtrey,
dareſt thou come into our ſpyght?

Epanodus. *Traduccio*, *Traduccion* is, why-
che makerh that whē all one word
is oftentimes vſed, that yet it doth
net onely not diſpleaſe the mynde,
but alſo make ꝑ oracion more trim
in this wyſe: Suffer ryches to be-
longe to riche men. but prefer thou
vertue before ryches: For if ꝑ wylt
comparte ryches wyth vertue, thou
ſhalte ſcarſe thynke them meete to
be called ryches, whych ar but hād
maydens

Schemes and Tropes.

maydens to vertue. Also, we are vn
to God the swete sauour of Christ.
To the one part are we the sauour
of death vnto deathe, and vnto the
other part are we the sauour of lyfe
vnto lyfe. ii. Cor. ii.

Nominis cōmunio, cōmunion of *Sinonimia*
the word, when we renewe not the
selfe same worde by rehearsing a-
gayne, but chaunge that that is put
wth an other word of the same va-
lewe, thus: Thou hast ouertrow-
en the comon wealtheuen from the
foundation, and cast downe the il-
lre, euen from the roote. The iuste
man shall florish as the palme tre,
and shall be multiplyed as the Ce-
der tre. Cicero for. M. Ligarius.
Whose syde wolde that popure of
thy sword haue pricked? what mea-
ned thy weapons? what was thy
mynde? what incante thyne eyes?
handes, that burning of thy mynde?
what desiredst thou? what wyshedste
thou? Ayle differeth thys figure
from the other before, only because
the wordes be chaiged, the sentēce
remayning.

D. i.

Frequen.

A Treatise of

**Sinathris-
mus.**

Frequentacio, frequentacion is, when the thynges that be dispersed thorowout all the cause, are gathered together into one place, that oracion shulde be the wargotier, & rebukefuller, thus: What faute is he without? why shuld you **Ju-
ges** be mynded to deliuer hym? He is an harlot of his owne bodye, he lyeth in wayte for others, greedy, in-
temperate, wanton, proud, unnatu-
ral to his parentes, vnkynd to his
scindes, troublesome to his kynse-
folke, stubburn to his betters, dys-
daynfal to his equals, cruel to his
inferiours, finally, intollecable to
all men.

Epiphonesis

Exclamacio, exclamaciō is, whiche sheweth the significacion of so-
rowe, or of anger, by calling vpon
eyther a man, a place, or a thyng.
Cicero in his oratour: O deceitful
hope of men, and frail fortune: &
our vayne contentions, whych oft
tymes are broken in the myd way,
rushe downe, and in the fall acquite
ouerthrowen before they can see the
hauen. Hereunto beloggeth expecta-
ciō, obtestaciō, wispyng, rebuking.

Excratio

Schemes and Tropes.

Execracio, execration: **¶** I speke by
on Idolatry, that taketh away the **Areia.**
honoure due vnto God alone, and
geueth it to synfull creatures, and
Images made by mans hand.

Obsecratio, obtestacion, **¶** I praye for **Deesis.**
God, or for mannes sake we be re-
mently desyre to haue any thyng
As Cicero for Publius Sestius: **¶**
I praye you, & for the Gods sakes
most hartely beseech you, & as it was
your wylles to saue me, so you wyl
prouchsaue to saue this thow whose
helpe you receiued me agayne.

Votum, wyspyunge: **¶** wolde God Euche.
that the adulterer had bene drow-
ned in the ragyng sea, whan with
hys nauye of thyppe he sayled to
Lacedemonia.

Increpacio, Cicero agaynst Cati **Epiplexis,**
line. Thyngkest thou that thy coun-
selles are not knowen? and that we
knowe not what thou dydest the
last nyght? and what the nyght
before?

Interrogacio, Euerie interro-
gacio is not of grauity, neither yet **Protasis,**
a Scheme, but thys wyche when
D.ii. those

A Treatise of

those thinges be rehearsed by whiche
the hurte our aduersaries cause,
strengthnerb that thyng that is
gone before, thus seynge then that
he spake all these wordes, and dyd
all these thynges, whether dyd he
put away our felowes myndes fro
the cōmon wealthe or nor?

Protema.

Raciocinatio, *raciocinacion* is,
by the whych we our selues are a
reason of our selfe, wherfore eue-
ry thyng shulde be spoken, & that
oftentymes we demaund of our sel-
ues a declaracion of every proposi-
cion after this maner: *A*lys was
well ordeined of our elders to de-
pyrre no kynge of hys lyfe whome
they had taken in batayl. Why so?
for the power whiche fortune had
geuen vs, it to consume in the pun-
nyshment of them whom the same
fortune a lytle before had set in by-
esse degree, were agaynst the reason.
Yea but he brought a greate army
agaynst you? I wyl not remember
it. Why so? For it is the poynte of
a valiaunte man, suche as contend
for the byctorye, them to count ene-
myes: suche as be overcome, those
to

Schemes and Tropes.

to count me: so that fortitude maye
diminish the war, humanitie increase
peace. But be if he had overcome,
wolde he haue done so? Yetelpe he
wolde not haue bene so wylse. Why
shulde ye spare hym then? because
such folp I am wont to despise, not
to folowe.

Subiectio, when we are of ourse *Prosapoda-*
selfe what can be saide agaynst vs, *lis.*

and answere to our selues thus:

Shall we tary in spaine? God for-
byd. Or compell our aduersarye to
answer thus: O Jewes, what can
you say for denyall of Christe. Wyl
you saye that you haue not your
Messias? but your prophets say the
contrarye. Your Types are confu-
ded. Whom wyl you be iudged by?
by Hystories? Ours declare that
you be out of the way, & shall come
agayne to Christ.

Tacite obiectioni responsio. *Antiphora,*

we make answere to a thyng that
myght pitiuely be objected agaynst
vs, as in the tyll eppistle of Darius,
Penelope wyllyng her husband Al-
cippus to come home hymselfe, and
wyte nothyng but o-her. *Whe be*
D.iii. might

Apozia.

A Treatise of
myght haue layed for bys tarying
the warres, she priuely toke awaye
hys excuse, saying: Troy is destroyed.

Dubitatio, Dubitacion, when wee
doute of two thynges, or of many,
wherby we shuld in specially speke
of. Much hurted the comon wealth
at that tyme, whether I shuld saye
the soly shewe of the consules, or
the malice, or bothe, I can not tell.

Ipophasis.

Expeditis, expedicion, when ma
ny reasons rehearsed vp, wherby a
thyng might be done or not, the
other are taken away, and one left
that we entende, thus: It muste
needes bee that this controuersie
touching the sacrament must stand
eithervpon the much pressing and
rigour of the wordes, or vpon the
meanynge and vnderstandynge of
them. The wordes as they stande,
byng wyth them great inconue
nience, to wytte, to expositours,
and the other textes. The meaning
doth not so, but auoydeth all these in
conueniences, & satisfieth reason, ex
positours, & texts of the scripture:
wherfore wytt, exposition, & scrip
ture thinketh it better to take the
sentence, then the worde.

Conclu

Schemes and Tropes.

Conclusio, conclusio is, which by **Epilogus**.
a brief argumētacion of these thinges that be spoken before or done, inferreth that thyng that necessa-
cilye shulde folowe, thus: And if
a reuelacion wer geuen to the Tro-
tanes, & Troy myght not be taken
without & arrowes of Philectres,
and thei did nothing else but strike
Alexander to kyl him that in dede
was Troy to be taken.

Permissio, permission, when we
shew & we geue & graunt any thyng **Epitrope**.
altogether to a mans wyll, thus:
Because al thynges take away, on-
ly is left vnto me my body & mynd,
these thynges, whych only ar lefte
vnto me of many, I graunte the to
to you and to your power.

Cōmunicacio, cōmunicacion is, **Anacinosis**.
when we leaue sumwhat to & Iud-
ges to be esteemed, thus: I leaue vn-
to you o iudges to be thought what
hurt & cōmō welth shal take hereof
Diuisio, diuision is which diuiding
one thyng fro another, endeth the **Dialisis**.
both by shewing a cause, thus: why
shuld I lay any thing to thi charge?
if & bee good, & haste not deserued

A Treatise of

it, if thou be naught, thou carest not for it. Also, what shuld I speake of myne owne good turnes toward the. If thou do remember them, I shuld but trouble you: If you haue forgotten them, when by deede I haue profited nothyng, what good can I do in wordes?

Antitheton.

Contentio, contencion, when the reason stādeth by contrary wordes or contraries be rehearsed by cōparison, thus: Flattery hath pleasaunt begynnynge, but the same hath verpe bytter endynge. Cicero against Catiline: when they could no longer lyue honestlye, they had rather dye shamefully. They that be after the fleshe, care for these thynges þe of the fleshe. They that be after the spirite, care for the thynges of the spirite.

Antithesis.

Contrarium, contrary is, that of two diuerse thynges confirmeth þe one by the selfe and easelye, thus: For he that alwayes wyll be an enemy to his owne rekenyngs, how shuld a man trust that he wold be a frend to other mens matters? He that in familiare cōmunicacion and cōpanie

Tropes and Schemes.

pany of hys friendes wyl neuer say
truth, thinkest the þ he wil absteyne
from a lye in a cōmon audience. Colon.

Membrum oracionis, a member of
the reaso is so called when a thinge
is shewed persitely in fewe wordes
the whole sentence not shewed, but
receyued agayne in an other parte,
thus: Thou dyddest bothe profite
thyne enemye, and hurte thy frynd.
Thys exornacion may be made of
two partes only, but the persiteste
is made of thre, thus: Thou diddest
profite thine enemye, hurt thi frind,
and dydst no good to thy selfe.

Dialyton.

Articulus, article is, when eche
word is set a sunder by cutting the
oracion thus. By sharpnes, voyce,
countenance, thou madest thyne
enemies afraid. Thou destroyedst
thyne enemies wth enuye, wronges,
power, falsehead.

Compar, even or equall, is when
the oracion hath in it the partes of
the whiche we spake before, & that
they be made of even number of sil-
lables: but thys equalitie must not
stand by numbyng of them, but by
percepyng of it in þ mynd. Thys is
afore

Isocolon.

A Treatise of
 afore the Judge was led, & on hye
 head a crowne of thorne was putte,
 is token that in dede, the kynge of
 Jewes he was borne. Here be some
 mo wordes in on mēber then in an
 other, yet sound they to the eare of
 lyke lengthe.

Homioptoto. *Similiter cadens*, falling al alike
 is, when in the same constructi-
 on of wordes ther be two wordes
 or mo which be spoken alyke in the
 selfe same cases, thus: Thou pray-
 sest a man nedye of vertue, plente-
 ful of money. Cicero for Flaccus:
 There is in the no varietie of opini-
 on, none of will, none of talke.

Homotelesto. *Similiter desinens*, endinge al a-
 lyke, when words or sentēces haue
 alyke ending, as: Thou darrest do
 thyselfe, and studiost to speke hau-
 dely. Content thy selfe w thy state,
 in thy herte do no man hate, be not
 the cause of stryfe and hate.

Climax. *Gradacio*, is, whē we rehearse a-
 gain the word þ goth next before, &
 bester to other thinges by degrees
 thus: To African industry gat ver-
 rue, vertue glory, glory bared.

Definimus. *Definicio*, definitio, wher by þ pro-
 per

Tropes and Schemes.

per effect of any thyng is declared
briely & absolutely in this wyse:
This is not diligēce but couetous-
nes, because þ diligēce is a yedy sa-
ving of thine own: couetousnes is
a wrongful desyre of other mens.

Transicio, transicio is, whereby brief *Metabasis.*
ly we mounthe what hath ben spo-
ken, & what may folowe, as: What
he hath ben to hys contrey I haue
told, now ye shal hear how he hath
shewed him self to hys parēres. Al-
so Cicero for the law of Manilius:
Because we haue spoken of þ kind
of the warre, now wyll we shewe a
fewe thynges of the greatnes of it.

Occupatio, occupacion is, when we *Paralepsis.*
make as though we do not knowe,
or wyl not knowe of þ thyng þ wee
speke of most of al, in this wyse: I
wyl not say that þ rokest money of
our felowes, I wyl not stand much
in thys that þ robbedst kingdoms,
citties, and al mens houses: I passe
ouer thy theftes, & al thy rayuns.

Dissolutio, when the oracion lacketh *Asyndeton.*
conclussions, thus: Obeie thy parē-
res, be ruled by thi kinsfolke, folow
thy frendes, obey the lawes.

Auctz

A Treatise of

Apostrophe.

Auersio, auersion, when we turne our speche from them to whom we dyd speake to another personne, eyther present or absent, or to a thing to the whych we sayne a person, as a precher, speaking of priestes, that feede not the flocke, may tytly turne bys speche vnto Peter, sayinge: O Peter, I wold thou liuedst, & sawest what thy byerthen do, howe far they be gone fro that thou prescribest them to do. Againe: O world, howe pleasant be the thynges that thou dost promyse, howe bytter be they that thou geuest.

Anangron.

Necessum, necessitie, when we cōfesse the thyng to be done, but excuse it by necessitye, eyther of p person or tyme, thus: I confesse that thys I dyd. But the woman that thou gauest me, dyd deceyue me. Also, somtyme I was in that opinion, but the tyme so requyred.

Anaclasis.

Refraçtio, that is the turninge backe agayne of a worde into a contrary significacion, thus: I knowe kynge Ezechias that all thys lyfe is but bitternes, but I praye thee gyue me suche bytternes.

Verborū

Schemes and Tropes.

Verborum bombus, when small & trifling thynges are set out wth great galyng wordes. Example of this haue you in Terence of p^rboasting souldiar, & creping smel feast. **Bomphiologia.**

Diminutio, when greate matters are made lyghte of by wordes, as when he was wel beatē bi a knaue, that knaue wyl saye he dyd but a lytle stryke hym. **Chiosis.**

Extenuatio, the makynge lesse of a thyng to auoyde arrogancye, thus: If I haue any t^oit O Iudges, if any e. creple of endyghtryng, al may I thanke Archias the Poete of. **Liptote.**
Cicero for Archias.

Eleuacio, when we make lyghte of, and dysp^lse great argumentes brought agaynst vs, whych to answer vnto it is labour, and we saye they p^rteyne not to the purpose, or that they are unworthy to be answered vnto, or that we kepe them tyll another tyme: Of thys ther nedeth none example. **Diasirmus.**

A Treatise of



Soure of lytle springs
ariseb greate fluddes:
so now these pceptes
of grammer synthet,
and the fyrste order of
the Rethorical figures: We now
come vnto that greate declaracion
of eloquence, called of Quintilian &
Cicero, the ornametes of sentence,
figures of sentence.

Particio.

Particion called also diuision &
distribution rethorickall, is when a
thing that may be generally spokē,
is more largely declared, and diui-
ded into partes. Example: He is
perfectly scene in all the sciences.
This sentence spoken as it were in a
summe, may be enlarged, if severally
you reherse vp al the kindes of lear-
ning. There is no kynd of doctrine
at al but he is exquisitely scne in it.
There is no science, but he hath
learned it thorowly, and so learned
it, that you wolde thynke he had la-
bored ouerly in it. So maruelously
he knoweth all the fables of al the
poetes, he so aboundeth in the
floures of the Rethoricians: He
hath so boulted oute the paynfull
rules

Schemes and Tropes.

rules of the grammarians. So perfectly knoweth he the subtilties of the Logicians, and hath so soughte out the privities of natural things, and overcome the harde poppers of supernaturall wisdom: he hath passed thorough the secretes of the diuines, and hath thoroughly perceyued the mathematical demonstrations. He so knoweth the motions of the starrs, the reasons of numbers, the measurings of the earth the situations, names & spaces of cities, mountaynes, fluddes, and fountaynes, he so knoweth the difference and harmonies of tunes: He so remembreth all hystories olde and late: So knoweth all good authors, all antiquities & novelties, and also is perfectly well scene as wel in Greke as latyne. Finallye whatsoever learninge hath bene found and taught of good authors, al that thoroughly hath bene perceyued, known and remembred. Here these myndes, be is perfectly scene in all the sciences, bee declared in theyr partes.

Enumeracion is much lyke vnto this, when not beyng contente at

Enumeracio

A Treatise of

Enumeracio
of thynges
that go before

at once to declare the ende of the
matter, we rehearse vp all þe went
before it was done. Example: Like
to oppressed the mischeuous purpo
ses of Catiline. Thus maye you set
it forth: The myscheuous enterpry
ses of Catiline by most vngacious
pouge men, whych went about the
destruction of the citie of Rome, M
Tullius the consull dyd quickely
smell out by hys foresyghre, and by
hys singuler vigilancye sought the
oute, by his byghe prudence espyed
them, by his incredible eloquence
conuincd them, and by hys graue
authoritie repysed the, by force of
armes subdued them, & with great
happines toke them quyte awaye.

Enumeracio
of the causes.

Hitherto also apperteyneth, wher
we expound a thyng not barely, but
repete the causes also sumwhat be
fore, and of what begynnynge it
came of. As if not contente to haue
sayd, that the frenchemen made ba
taille with the Neapolitans, we re
hearse also what wer the causes of
theyr stryfe, who was the setter for
ward, and what was the occasion
of the warre, what hope and truste
either

Schemes and Tropes.

eyther of them had to the victorie.
Of these are many examples in Sa-
lute & Liue. From this differeth
not when we do not simplie shewe
for the matter, but reherse also
those thynges that eyther go with
it, or folowe it, as thus: We thanke
the of this warre. Thus maye you
dilate the matter. The treasure
spente vpon the Barbarians, the
youth broken wth labour, the
countrie troden downe, the cattel di-
uen awaye, cities and villages e-
uery where set on fyre, fieldes left
desolate, walles ouerthrowen, hou-
ses robbed, temples spoiled, so ma-
ny olde men chyldles, so manye
orphanes, so manye wyddowes, so
many virgins shamefully defiled, &
maners of so many yong men made
worse by leude libertie, so many men
slayne, so great mourning, so many
good artes losse, lawes oppressed,
religion blotted, all thynges of god
and man confounded, all good or-
der of the citie corrupted: I say all
this heape of myschies that riseth
of war, we maye take the only of it,
which wast the beginning of this war

Enumeracio
of effectes, &
consequētes.

E.I.

Enargia,

Energia.

A Treatise of

Energia, euidence or perspicu-
tiz called also description rethoriz-
call, is when a thyng is so descri-
bed that it seemeth to the reader or
hearer þ he beholdeth it as it were
in doyng. Of thys figure beu many
kyndes.

The fyrste, called effiguration
or description of a thyng, wherby
by the figure and forme of it is set
out: as of the vniuer. shall stand.

The secorde, the description of
a personne, when a man is descri-
bed, as are the noble menne in plu-
tarch, and the Emperours in Suet-
tonius. Howe be it the rethoriz-
anes vse thys worde *Prosopopeia*,
that is description of a personne
to comprehend the sixe kyndes fol-
lowinge.

**Charactir-
mus.**

The thyrde kinde is called *Cha-
racterismus*, that is the effiction or
pycture of the bodye or mynde, as
Dauus describeth *Crito*, & *Quinto*
describeth *Demea*.

**Prosopogra-
phia.**

The.iiii. is the fainyng of a pectre
called *Prosopographia*, and is of.ii.
sorts. Fyrst þ description of a fained
person

Schemes and Tropes.

person, as Virgil in the sort of Æneid, faineth Sibil to be mad, & faineth the persons in hell. An other forme is whē we fayne persō, communication, or affecte of a man or of a beaste, to a dumme thynge, or that hath no bodie, or to a dead man: as to the Harpies, furies, devils, Sleep, hunger, enuie, fame, vertue, iustice, and such lyke, the poetes fayne a person, and communication. This seconde fashion the Poetes do call *Prosopopey*. The first kind is called *Ætoperia*, that is an expreſſiō of maners or mylde affections; and hath thre kyndes: of the whych the first is a significacion or expreſſion of of maners some what longer, as of wittes, artes, vertues, vices. Thus we expreſſe *Thraso* a boaster, and *Demea* a slowe felowe.

Ætoperia.

The seconde forme, is an expreſſion of naturall propensitie, and inclinacions to naturall affections, as of the fathers loue toward the chylidren. &c. of frendshyppe, neyghbourhod & cet. as you maye see in hyſtores.

E.ii. The

A Treatise of

The thyrde kynde is the expreſſion
of lighter affections, as when wee
go about by ſayre meanes to gette
the mery affections of meane to vs
ward or to other, & when the mynde
is lyft vp into hope, myrth, & laugh
ter, and as be lounyng ſalutations,
promiſes, & cōmynynges together
in familiat epiſtles and dialogues,
and the getting of loue and fauour
in the begynnynge, and finallye
thys figure doth teach, that Rhetor
ique is a part of flattery. The ſecond
kynde of rhetoricall deſcription is
Pathopeia, that is expreſſyng of ve
dement affections and perturbaci
ons, of ſ whych ther be two ſortes.
The fyrſte called Donyſis, or intem
peracion, and ſome call it imaginacion,
wherby feare, anger, madnes, hate
red, enuye, and lyke other perturba
cions of mynde is ſhewed and de
ſcribed, as in Ciceros inuectiues.
Another forme is called Oictros,
or cōmiſeracion, wherby ſcenes be
pyked out, or ppyty is moued, or ſor
genuenes, as in Ciceros peroraciōs,
and complaintes in poets: And to
be

Pathopeia.

Schemes and Tropes.

be sheweth is gotten no greater
admiracion or commendacion of e-
loquence then of these two, *Aetope-*
ia, and *Pathopeia*, if they be used in
place. The .vii. kind is *Dialogismus*

dialogismus

whych is how often a short or long
communication is sayned to a per-
son, accordyng to the comelines of
it. Such be the concions in *Liuit*, &
other historians. The .viii. kynde is
called *Mimisis*, that is a following

Mimisis.

eyther of the wordes or manoures
wherby we expresse not onely the
wordes of the person, but also the
gesture: and these forsayd sixe kin-
des *Quintiliane* dothe put vnder
Prosopopeia. The .ix. kynde is the
descripcion of a place, as of *Car-*
thage in the fyrst of *Eneid*. Referre
hither *Cosmographie* and *Geogra-*
phie. The .x. kynde is called *Topote-*
sia, that is ficcion of a place, when
a place is described such one perad-
venture as is not, as of the fieldes
called *Elisii* in *Virgil*: refer hither
Astrothesiam, that is the descripcion
of starres. The .xi. kinde is *Chrono-*

E.iii.

graphia

A Treatise of
graphia, that is the description of
the tyme, as of nyght, daye, and the
foate tymes of the yere.

Amplificacio set in increasynge and diminyshe,
and serueth for this purpose, that
the thyng shulde seme as great as
it is in dede, lesser or greater then it
seemeth to manye. For the rude
people haue commonly a prepos-
tous iudgement, and take the worst
thynges for the beste, and the beste
for the worst. An amplificacion and
diminucion is taken eyther of thin-
gs, or of wordes. Of thynges these
effectiōs, of wordes those fashions
that nowe I wyl shewe. The first
waye of increasynge or diminyshe
is by chaungynge the worde of the
thyng, when in increasynge we
use a more cruell worde, and a soft-
ter in diminyshe, as when we
call an euill man a chiefe, and saye
he hath kyled vs, when he hath
beaten vs. And it is more behemete
if by correccion we compare grea-
ter wordes wth those that we put
before: As thou haste broughte not
a thyse, but an extorcioner, not
an

Schemes and Tropes.

an adulterer, but a raupher. &c.
Lyke vnto this is Hyperbole, whiche saythe more then the truthe is in deede, as when we saye: The crye was hearde to heauen, meaning it was a greate crye. Another kynde is by increase, whiche is when the thynges goyng before beyng exaggerate, we come from them to the beste: As agaynste Herres. It is a myscheuous deede to bynde a Citizen of Rome, baynous to beate hym, what? shall I saye to hange hym? Another waye of increase is, when wythoute distinction in the context and course of the oracion, the circumstances sette in order, somewhat alwayes is added bygger then the fyrste, and that we come to the best by a swyfte pace. As he was not ashamed to playe at dyce wyth iesters in the common cokerie, beyng a prieste, a Person, a Divine, and a Monke. There is another kynde of amplification that is by comparison contrary to increase. For as in increase the thynges that go before beyng exaggerat, we go from
E.iii. them

A Treatise of

them to the best, so comparison taketh increase of the lesser, wherby if they be greater in all mens opinions, that must needs appeare verie greate that we woll haue amplified: And comparison is made by fiction, & by puttynge to an example. By fiction, eyther in one degree, or in many. As in the fyrst part of the amplifying of Antonies vomite, for he sayneth it had happened vnto hym at supper beyng but a priuate person. If at supper in these great bowles of thine thys happened vnto thee, who wolde not haue counted it a shame: But now in þe sygne of the people of Rome beyng a common officer, master of the horse, to whom it was shame once to belch, he wyth hys gobbets of meat that stanke al of wyne, spyled al his lap, and the iudgement seate. Here amplification is taken of smaller thinges, and is made by one degree of many degrees, this maye be an example. If a mā gaue the euerp yere xl. pound, woldest þu not thanke him? If a friend had redeemed the out of prison wth hys money, woldest thou not

Tropes and Schemes.

not loue hym? If eyther in battell
or shypwracke a man by hys valis-
antnes had saued the, woldest thou
not we? shyp hym as God, and saye
thou were neuer able to make hym
amendes? What ingratitude is it
then that Christ God & man, which
hath made the, to whom thou dost
owe al that thou hast, &c. so to dis-
pyse hym, so wyth dayely fautes to
anger hym, & so; so great beniuolēce
to geue hym agayn so great contum-
elye and despyte? Neyther skyl-
leth it that we haue rehearsed fici-
on and comparacion amonge argu-
mentes, for there is no cause why
that amplificacion and oruacion
shuld not be taken out of the same
places from whence ther cometh
probacion. . . . Nor it is no newes
the selfe same thynges to be applye
ed to diuerse vses. As of all circum-
staunces both of the thyng, and of
the person are taken argumentes,
but euen oute of the selfe same are
fet affections and eraggeracions,
whych is manifest in the kynde de-
monstratiue: As when we prayse
chastitie in a yonge man, we go not
aboute

A Treatise of
aboute to perswade that he was
chaste, but that that vertue shulde
appeare greater in flozzyng age.
To lyke vñ serue examples and si-
militudes, as in Esaye: The Ox
knewe hys owner, and the Ass the
maunger of hys master, but Isra-
el hath not knowen me. The ex-
ample of the Ox & the Ass is not
vñd for this to proue that the He-
bryewes dyd not knowe their God,
but that the impietie and folishnes
of that nacion shulde be amplified.
The same may be applied to proue
after thys maner. If the Ox and
Ass knowledge theyr masters, of
whō they are nourished and do serue
them, how much more conueniente
is it, that mā shuld knowledge hys
maker and nourisher, and serue him
bothe in bodye and mynd. Contra-
rye, when Paul sayth: no man ser-
ueth in warre on his owne wages,
he proueth by similitudes, that it
is not comelye, that they that war
vnder the gospel, shulde be compel-
led to be carefull for their liuyng.
He shuld haue applied it to amplif-
fying, if he had propounded it thus.
They

Tropes and Schemes.

They that serue vnder a capteine be not careful for their liuyng, but lokinge for the sustenaunce of their capteine, only studie for thys to do bym faythful seruite, howe muche more shame is it that some meene that haue promised to fyght vnder Christ in the gospel, to distrust such a capteyne, and studie all they can to gather riches. Cōparison by puttyng to example is, whē by setting out as it were a lyke example, wee bypunge to passe that that we exaggerate may be thought either very lyke, eyther equal, either bygger. And in this kynd both the whole is cōpared to the whole, & the partes to partes: as in the oracion of Cicero for Milo. Did I pray you for noble mā Scipio being a priuat persō kill Tiberius Bracchus whych shaketh the cōmō wealthe but a lytle, & shall wee beyng consules suffer Catiline, that gethe aboute to wast the whole worlde wyth murther and spye? Here bothe Catiline is compared to Bracchus, and the estate of the common wealthe to the whole world, & a lytle shakynge to

A Treatise of
to laughter, sport and wastynge, and
a private person to the consuls.
There is an amplificacion also wher
contraries be set together, wherby
bothe the parties seme bygger, and
more euidente. As when exhorting
men to liberalitie, we shewe howe
foule a faulte couetousenes is, that
the foulnes of the faulte beinge exag
gerate, the goodlines of the vertue
shulde be more encreased. There is
another kynd of amplifyinge called
reasonynge, when of those thinges
that eyther folowe or go before, the
hearer doth gather howe great that
thyng is that we wolde to be am
plified. By thynges that go before,
as when Homer armeth Achilles,
or Hector to batayle, by the greate
preparacion, we gather howe soze þ
fight shal be. Of thinges þ folowe:
Howe much wyne Antony dranke,
when þ haupnd such a strong body
he was not able to digeste it, but
spewd it vp the nexte daye after.
Of thynges ioynded to: as wher Ma
ro sayeth to Poliphemus: He had
the bodye of a pineapple tree for a
staffe in hys hande. Manye other
kyndes

Schemes and Tropes.

kyndes ben there of amplifiynge,
which who so wyl se more at large,
may read that right excellent boke
of the famous Doctor Erasmus,
whych he intituled the preacher.

The inuencion of many propo-
sitions is, when the chiefe state or
p[ri]ncipal proposition of the cause is
declared and p[ro]ued by manye o-
ther propositions and argumētes,
so set in iuste order that there be no
confusion of propositions. And pro-
positions be taken partly of those
that be cōmon, and partly of those
thynges that belonge properly to
the cause: As if a man wolde coun-
sell Tullye not to take the condi-
tion offered of Antony, that is, that
by burnynge of hys bookes called
philippia, he shulde haue hys lyfe,
he myght vse commonly these pro-
positions. Fy[rs]t p[ro]p[ositi]o[n]e p[ro] no man oughte
to by his life so dere, that thereby he
shulde lose hys immortall name.

To thys generall may serue a per-
ticuler taken oute of circumsta[n]-
ces, that it oughte not to be done,
inesperiaty of Cicero, whych by so
many laboures hath gotten vnto
hym

A Treatise of

hym selfe an excellent and euersla-
sting name, and that hath shewed
moste eloquently by putting out so
manye noble workes that deathe
ought to be despised, in especialle
seyng that now he hath not much
tyme to lyue beyng an olde man.

Agayn, another principall propo-
sition shall be taken of: the circumsta-
nces. That nothyng is worse, then
that Cicero beyng a very good mā
shulde owe his lyfe to Antonye the
worst man of the world. The third
proposition shal be conjectural: how
that Antony craftely goeth about
that the bookes beyng burned, in
the whych he perceiuerh bothe hys
owne immortal infamy to be, and
the immortal glory of Cicero, whē
he hath afterwarde taken awaye
hys lyfe, he maye vtterly extir-
pate Cicero.

A copious heaping of probacions.

Proues.

So when propositions be found,
remaineth argumētaciō or proues,
called in Greke *Pistis*, because they
make surer of a doutefull thyng.

**Two sortes
of proues.**

Of proues some be artificiall, some
vnartificial. Vnartificial be, sores
iudgemētes

Schemes and Tropes.

iudgementes, rumoures, tozmen-
tes, tabelles, orhe, wytnesses, diui-
nacion, oracles. To these be refer-
red whych the Greekes cal *symeia*
or sygnes: For they also common-
lye are not set by the wytte of hym
that disputeth, but are ministered
otherwyse. They be called signes
properlye, whych the crysinge of the
thyng it selfe that is in question
come vnder the senses of menne, as
threathinges, whych be of the time
that is passe, cryinge herde oute of
a place, whych is of the tyme pres-
sente, palknesse of hym whych is
ared of the murther, whych is of
the tyme folowynge, or that bloud
leapre oute of the bodye lateye
slayne, when he came that dyd the
murther. Also of signes some bee
necessary, as that he liuerh whiche
dothe breathe, and some probable,
as bloude in the garmente, whych
myghte also come oute of the nose,
or otherwyse. Also prones and ar-
gumentes are taken oute of circū-
staunces, partly of the person, part-
lye of the cause or thyng it self, and
be called also of the Rethoricians
places,

Signes be re-
ferred to pro-
ues ynartifi-
cial, & whyp?

Signes
wherefore,

Signes be re-
ferred to
tyme.

Two maner
of signes.

Prones take
oute of circū
staunces.

A Treatise of

How proues of circūstāces differ frō Aristotels places. places, neyther cleane contrarie to those that Aristotle hath taughte, neyther the very same: for some agree wpyth them, some be all one, and some diuerse. Onlye differeth the manour of teachynge, because the Rethoricianes do teache a patrone, the philosopher generally helpeth iudgement. Circūstānces of the person ben these. **Printed,** nation, countrey, kynde, age, byngynge vp, or discipline, haughtie of the body, fortune, condicion, nature of the mynde, studies, affectacion, wordes forespoken, & deedes done before, commocion, counsell, name. **Printed** monisheth vs to cōsider of what progeny a man dothe come. For it is semely, and happeneth commonlye that the sonnes be lyke the forefathers, and thereof procedeth causes to lyue well or euill: **Nacio** sheweth what disposicion and maners euery nacion hath peculiarly of theyr owne. The difference of **kynde** is knowen to euerye man: To diuerse ages diuerse thyngs be conueniente. It skylleth more by **whom**, and by what wayes men be brought

Schemes and Tropes.

brought vp, then of whom they be begotten. The haughtie of the body comprehendeth fayntnes or foulnes, strenght or weaknes: or more credible is the accusation of lechery in a fayre body then in a foule, and violence more probable in the strong, then in the weak. Fortune pertaineth to ryches, kyndred, friendes, seruitures, dignities, honours. Condition comprehendeth maner thynges: as whether he be noble or not noble, an officer, or a private person, a father or a sonne, a citizen or a straunger, a fre man, or a seruant, a married manne, or a single man, a father or none, hauinge had but one wyfe, or two. The nature of the mynde hath manifold varieties in men. Some be fearful, some strong, some gentle, some vehement, chaste, lecherous, glorious, modeste &c. Studies, for other be the manners of the rustical, then of the lawyer, of the marchaunte, then of the Soldier, of the shipman then of the physician. To these they adde affectacion: for it skyleth muche what maner man euerye one wolde seme

Haughtie of
the body.

Fortune

Condition.

The nature
of the mynde

Studies

Affectacion.

F.i. to be

A Treatise of

to be, whether he be þ same or not:
as tyche, or eloquent, iust or migh-
tie, mery or sad, a fauorer of the peo-
ple, or of the great men. Both woꝝ-
des that be spoken before time, and
deedes that be done, be also conside-
red. For of thynges that be past,
the present be esteemed, & also thin-
ges that be to come. Comocion in
thyngs differeth from the nature of
the mynde, because that one is per-
petuall, that other for a whyle: as
anger is comocion, raucour the
nature of the mynde, and feare a co-
mocion, fearefulnesse nature.

Wordes spo-
ken, & deedes
done before.
Comocion

Name.

To these they adde the name of the
person, of whence many tymes an
argument is takē: as Cicero iesteth
much upon Metres, or sweepers
name, because beyng a strong thief,
he swepte altogether. Thus haue
we shewed that much matter may
be taken of thynges belongyng to
a personne, so maye be also of those
that belonge to a thyng or cause,
whiche places bee so handled of
Quintiliane, that he mynglet the
wyth the places whiche Aristotle
hath comprehended in hye cythre
bookes

Schemes and Tropes.

bookes of Topperes. Circumstances of the thynges be these: Cause, Circumstances of things place, tyme, chaunce, facultie, inces of things
strumente, manour. And fyrste of e- be these.
uerie thinge there be foure causes,
efficient, materiall, formall and fi-
nall. Matter is the receptacle of al
formes. The forme causeth it to be
thys, and not another thyng: as
the reasonable soule geueth to the
body that it is a man, and the soule
because it is a substance hath the
vnnamed forme, whereby the is a
soule, and not an aangel. and what
foeuers is made, is made to a certen
ende, and one thyng maye haue di
uerse endes: as nature hath geuen
brestes vnto women to geue milke,
and also for comlynelle of theyr bo-
dies, neyther doth any man that is
of a sounde mynde take vpon hym
anye busynesse, but for that he desyr-
teth to haue some thyng: nor there
is nothyng desired, but vnder the
consideracion of good or profite.
So the ende whiche is laste in ef-
fecte, and fyrste in intencion, lo-
keth vpon the gettinge of profites,
increase, and cōfirmacion of them,
¶.ii. and

A Treatise of

and also vpon them, eschuyng of
disprofites, dimynyshynge, or put-
tyng them awaye. But in choolynge
them, false perswacion deceyuet
manye, whylest by errour they be-
leue that to be good is naughte.

This place therfore serueth for ma-
ny thynges, to make more or lesse.

Greatly happy shulde men be, if e-
uerie man wolde looke vpon the
marke, not the whych desyre hathe
sette before hym, but whych the God
and honest reason hath prefixed.

And of suche strengthe is the ende,
that hereof is taken the felicitie of
euery thyng. To fast that the body
maye obeye the mynde, to do good
workes is an holy deede. To fast to
be counted holye, is hypocrisie. To
fast to encrease thy good, is coue-
tousnesse. To fast to be whole in
thy bodie is physycke, and so of prai-
ynge, almose, and other laudable
workes. After lyke maner must be
wayed the secundarie endes. Ano-
ther circumstance of a thyng, is
the place, whose qualitie often-
times maketh the saute either gre-
ter or lesser: as to steale an holpe
thyng

Place.

Schemes and Tropes.

thing out of an holy place, is worse
then some other kynde of thefe. No
lesse matter of argumentacion mi-
nistreth the qualitie of time, which Tyme.
signifieth two thynges. First it is
taken playnly for the time present,
past, or to come: Seconde it signifi- Tyme hathe
eth oportunitie to do a thyng, and two significa-
so when a man cometh as we wold cious.
haue it, we saye he cometh in time.
And in the seuenth of Ihon, when
Christ sayth: My tyme is not yet
come, tyme is taken for oportuni-
tie of tyme. And lyke wyse in the
spt to the Galat. Therefore whyle
we haue tyme. &c. The Rhetorici- Chaunce.
anes put chaunce vnder tyme, be-
cause the ende of a thyng perty-
neth to the time that foloweth: but
of this wyll we speke in the place
called Euent. Facultie is a power
to do the thyng that is taken in
hand: and in coniectures two thin-
ges speciallly be considered: whe-
ther he could or wold. Wyll is ga-
thered of hope to performe it, and
is made moze probable whē the na-
ture of the mynde is ioynded to it:
as it is not like he wyl abide in his
f.iti. glozie

A Treatise of
gloze, because he is envious and
ambitious. Also when we counsell
one to leaue of vayne mounynge,
when it is not in his power to get
agayne that is gone.

Instrument, of facultie: for instrumentes some-
tyme are cause of eute hablenes to
do a thinge: and it is a moze mische-
uous dede to kyl with venome then
with swearde. And to instrument
so me is the manour of doyng, that
almoste it is all one. But moze pro-
perlye pettepne to the manour of
fashion, these thynges that be ey-
ther excused, or made greater by
wyl: As lesse faulte is it to fall into
a vice by ignorance or feailtie, then
of a purpose and full deliberacion.
The vse of circumstances profiteth to
amplifie, to extenuate, to euidence,
to confirmation, and probabilitie.
And hyther to be referred also the
common places that indifferentlye
apperteyne to all kyndes and par-
tes of causes, of the whiche Bo-
dulphe entreateth, and Aristotle
in hys Toppikes. But before we
speake of them, it is to be noted,
that

Schemes and Tropes.

that this woorde place, is taken
foure manner of wayes. They are
called common places, because they
be entreated of, of bothe partes, al-
though not in all one cause: as he
that is sore spoken agaynst by wit-
nesses, swadeth that we shulde not
geue credite to witnesses. Contra-
rye, he that is holpen by them spea-
keth in defence of witnesses, and
so of other that we spake of before,
when we entreated of vnartificial
argumentes. Lyke to this sorte be
sentences, whiche wee exaggetate
as it were wythoute the cause, but
so that they serue to the cause whi-
che wee haue in hande: as bee the
amplifications of vertues, and the
exaggetacions of vices. As when
wee accuse anye manne that by e-
uill companions he was broughte
to do also the mischeuous deede,
A common place shall bee, wyth
wordes to exaggetate howe much
it profiterh to keepe goodnesse, to
bee in compaigne wyth good men,
and contrarie howe greate mys-
chynse the compaigne of euill men
dothe cause.

F.iiii. In

A Treatise of

In the third sence places be called
seates of argumentes, whycher the
Rethoricianes do applie to eche
kynde of causes: As in the kynde
suasorie, honest, profitable, pleasaunt
easie, necessarie. &c. In demonstra-
tiue kynde, kyndred, contrer, goodes
of the bodye and of the mynde. In
the Iudiciall kynde, in especial des-
niall, those that we spake of euen
nowe. The fourth places be gene-
ral, whych declare what belongeth
to euery thyng, and howe oute of
eche of them there be taken argu-
mentes, partly necessary, and part-
ly probable. These be comen to
the Oratours with the Logicians,
albeit Aristotle hath seperately
written of them in hys Topickes,
and in his Rethorickes hath not
touched the, and they profite much
both to iudgement, and to endigh-
tyng, but the varietie of authors
hath made the handlyng of them
sumwhat darke, because amonge
them selues they can not wel agre,
neyther of the names, neyther of
the number, neyther of the order.

Examples,

An example is a repeatfall of a
thyng

Tropes and Schemes.

thyng that is done, and an apply-
yng of it vnto our cause, eyther for
similitude or dissimilitude, profi-
table to perswade, garnyshe, and
deleyght. Examples, some be taken
out of hystories, some of tales, some
of fained argumētes, in comedies,
and bothe sortes be dilated by pa-
rable and comparacion. Compara-
cion sheweth it equall, lesse, or byg-
ger. Parable is a secrete similitude,
whych sheweth þ example that is
brought, ether like, vnylike or cōtra-
rye. Lyke as Camillus restored the
common wealth of the Romaines
that was oppressed by the French-
men, and when it was brought in-
to extreme losse, by theyr valiaunt-
nesse expelled the Barbarians: So
Malla, when thorowe the ignoraunce
of þ Barbarians, learnyng was de-
stroyed, restored it agayn, as it wer
from death into hys former bright-
nes. Vnlike. As not lyke thanke is
done to Laurence and Camillus, be-
cause that the one moued by vertue
wyth the iopardie of hys lyfe de-
livered his countrey from the ungra-
tious, that other styrrēd vp by de-
syre

A Treatise of

fyre of fame, or rather wyth an e-
 uyll luste to checke manye, not resto-
 red agayn the latter long oppressed,
 but brought it as it were into cer-
 ten rules. Contrary, Brutus kyled
 bys chyldren goyng about treason,
 Manlius punished by death the va-
 liauntnes of bys sonne. Compara-
 cion sheweth þ thing þ is brought,
 eyther equall, lesse, or bigger: Lesse,
 as our elders haue warred often-
 tymes, because they marchautes
 and mariners wet euyl entreated.
 What mynd ought you to be in, so
 many thousande citizens of Rome
 slaine at one message, and one time?
 Equall, as in the same Cicero.
 For it happed vnto me to stand for
 an offyce wyth two gentlemenne,
 that one very naughte, that other
 very gentle, yet ouercame J. Catu-
 lina by dignitie, and Galba by fa-
 uoure. Bigger: As for Milo, they
 saye he shulde not lyue that confesse
 seth he hath kyled a man, when
 M. Horacius was quitte, whiche
 kyled bys owne syster.

Parable.

Parable, which some call simili-
 tude, some cōparacion, is a compa-
 ryng

Tropes and Schemes.

tyng of a thyng þ hath no life, or no
bode to our cause and purpose, for
some thyng that is lyke or unlyke.
And as example is taken of þ bede
of a man, and the person of an hy-
storie, or that is fabulous and fay-
ned, so is comparison taken of thin-
ges that be done, or that be toynd
to them by nature, or by chaunce.
As Atrilius retournyng agayne to
hys enemies is an example of ke-
pyng fapthe and promise: But a
shyp in the wherch the sayles be toy-
led vp, or take down after the blow-
yng of the wynde, is a parable whi-
che teacheth a wyse man to geue
place to tyme, and applye hymselfe
to the world that is presente. And
lyke fashion is of dilatyng a para-
ble, as we haue shewed in example.
For sometime it is noted in a word
as: Docst thou not vnderstand that
the sayles muste be turned? Some-
tyme it is more largelpe declared,
as in the oracion for Quena. And
it vnto meene that sayle out of the
hauen. &c. Analogia.

Icon, called of the latines *Imago*,
an Image in Englyshe, is muche
lyke

A Treatise of

lyke to a similitude, and if you declare it is a similitude: as if you saye: As an Asse wyl not be driuen from her meat, no not with a club, vntyl she be full: no more wil a warriour rest from mutther vntyl he hath fylled his mynd with it. This is a similitude: but if you saye that a man slewe vpon his enemies like a dragon, or lyke a lyon, it is an Image. Howbeit an Image serueth rather to euidence or grauitie, or iocunditie, then to a profe. There is also a general comparacion, specialle in the kynde demonstratiue, person wyth person, and one thing with an other, for praise or dispraise

Indicacio.

Indicacio, or authoritie, is the comparing of an other mans saying or sentence vnto our cause: of the whiche ther be seuen principal kyndes. The fyrst a comon moꝛall sentence, as a common principle perceyuing to maners: as continual labour ouercommeth all thynges, and as be the sentences of Salomon and Caty: and all moꝛall philosophy is ful of suche sentences. The seconde are common rules, whych be called dignities

Schemes and Tropes.

dignities in euery science. The.iii.
a prouerb. The fourth called *Chria*,
which is a very short exposition of
any dede or worde wth the name
of the author recited. The fyfte an
Enthimeme, whych is a sentence of
contraries: as if it be a great praise
to please good men, surely to please
euyl men it is a greate shame. The
syxte called *AEnos*, that is a saying
or a sentence, taken out of a tale, as
be the interpretations of fables,
and theyr allegories. The seuen is
any answer take out of the mouth
of God, or taken out of the cōmaun-
dement of God.

Expolicion is, when we tarye in
one thyng, speakyng the same in *Eiergalia.*
diuerse wordes and fashions, as
though it were not one mattec but
diuerse. A goodlye example of the
moste largest expolicion is rehear-
sed in Erasmus, whych, because it
is very profitable, I wyll wholye
rehearse it. A wyse man for the cō-
mon wealth sake shall eichue no pe-
ryll: euen for thys cause that it ha-
peneth ofrē, that wher he wold not
dye

A Treatise of

dye for the common wealth, he per-
tysheth yet of necessitie wth the
cōmon wealth. And because all the
commodities we haue be taken of
our countrey, ther ought no incōmo-
ditie to be courted paynfull, taken
for our countrey. They therfore that
sye that peryll which must be take
for the cōmon wealth, do folpshely:
for neither can they auoyde it, and
they be found vngate to the citie.
But they that by their owne peril
put away the perils of their cōtrei,
they are to be counted wyse, seying
that bothe they geue to the cōmon
wealth that honour & they shulde
geue, and had rather dye for many,
thē wth many. For it is much against
reason that receiuing thy naturall
lyfe by thy countrey, to deliuer it a-
gayne to nature when she compell-
eth the, and not to geue it to thy cō-
trei when she despyeth the. And
where & mayst wth hye valiaunt-
nes & honour die for thy countrei, to
haue rather lyke a coward to liue
in shame. And for thy frendes and
parentes, and other acquayntance
to put thy selfe in peryll: for the cō-
mon

Schemes and Tropes.

mon wealth in the whiche both it
& that most reuerende name of the
contrey is conserued, not to be wil-
lyuge to come in iopardye. Where-
fore as he is to be dyspised whiche
being vpon the sea had rather haue
hym selfe safe, then the ship: so is he
to be rebuked, whiche in iopardye
of the common wealth, prouiderh
more for his own then for þe comon
wealth. When the shyppe hath be-
ben broken, many haue ben saued:
But after the shypwreake of the co-
ntrey no man can escape. Whiche
thyng me thynketh Decius dyd
wel perceiue, whiche reported who-
ly to haue bestowed hym selfe, and
for the sauegard of his men of war
to haue run amonge the myddest
of hys enemyes. Wherefore he losse
not hys lyfe, but let it go: for he re-
demed for a thyng of verie small
pryce, a ryght dere thyng. He gaue
his life, but he receiued his contrei.
He losse his life, but he enioyed glo-
rye, whiche wrytten to his greace
praise, shyneth euerye daye more
and more. Wherefore if we haue
proued both by reason & by exāple,
that

A Treatise of

that we be bounde to put oure selfe
in peryll for the common wealthe,
they are to be counted wyse men,
whych for the sauegarde of the con-
treynorde no peryll. It wolde be
meete to exerceyse chyl dren in suche
themes, wherby shal be gottē bothe
wysedome and eloquence. And here
me thynketh I maye ryghte well
ende these Rethorickall preceptes,
although I be not ignoraunt that
much helpeth bothe to perswasions
and coppe, the proper handlyng of
tales taken oure of the nature of
beastes, dreames, fayned narrati-
ons, sumwhat lyke vnto the truth,
w allegories much vled of diuines.
But because they requyre a longer
treatie, for this tyme I leaue them
of, addynge vnto these before writ-
ten rules of oratory, a declamation
bothe profitable and verye elo-
quente, wyrtten by Erasmus
vnto the moste noble Duke
of Cleue, as here appe-
reth after.

That chyldzen oughte to
 be taught and brought vp getly in
 vertue and learnyng, and that
 euen forthwyth from theyr na-
 tivitie: A declamation of
 a brieft theme, by E-
 rasmus of Roter-
 rodame.



If thou wilt bar-
 ken vnto me, or
 rather to Chrysip-
 pus, the sharpest
 witred of Philo-
 sophers, I shalte
 prouide þe thyne

infante and yonge babe be forth-
 wyth instructed in good learnyng,
 whylest hys wyt is yet voyde from
 cares and vices, whylest his age is
 tender and tractable, and his mind
 flexible and ready to folowe cuery
 thyng, and also wyl kepe fast good
 lessons and preceptes. For we reme-
 ber nothyng so well when we be
 olde, as those thynges þe we learne
 in yonge yeres. Take not then for
 those fooles wordes which charter
 that thys age, partly is not hable
 ynough to receiue discipline, & part-
 lye, ynmete to abyde the labours of
 B.t. studies

Diuisiō of
 þe consutaciō

A Declamation

Studies. For fyrst, the begynnynge
of learning, stand specially by memo-
rie, which as I sayd, in yong ones is
verye good fast. Secondly because na-
ture hath made vs to knowlege
the study of þe thyng can not be so
hasty, wherof þe author of al thyng
het self hath graffed in vs þe seedes.
Beside this some thyngs be necessa-
ry to be knowen, whē we be sumwhat
elder, which by a certē peculiar rea-
dines of nature, þe tender age percei-
ueth both much more quickly, & al-
so more esily thē doth þe elder, as þe
first begynnynge of letters, þe know-
ledge of rymes, tales & fables of po-
etes. Finally, why shulde þe age be
thought vnnmete to learning, which
is apt to lerne maners? Or what o-
ther thyng shuld chyldre do rather
whē they be more able to speake, le-
yng needes they muste do sumwhat?
How much more profite is it þe age
to sperte in letters, then in trifles?
Thou wilt say þe it is but of litle va-
lue þe is done in those fyrste yeres.
Why is it dispysed as a smal thyng,
which is necessary to a verye great
matter? And why is þe lute, be it ne-
uer

made by Erasmus.

uer so litle, yet a lucre, dispised of
purpose? Now if you oftē put a p-
rle to a litle, there riseth a greate
heape. Herewith cōsider this also,
if beynge an infant he lerne smaller
thinges, he shal lerne greter, grow-
ynge vpwordes in those yeres, in
which those smaller shuld haue ben
lerned. Finally while he doth these
thinges, at y least he shal be kept frō
those fautes, whet w̄ we se comely
y age to be infected. For nothyng
doth better occupy y whole mynd
of man, thē studies. Merely this lu-
cre ougth not to be set light bi. But
if we shuld graunte that by these la-
bours y strength of y body is sum-
what diminished, yet thinke I this
losse well recōpensed by winnyng
of wpt. For the minde by moderate
labours is made more quyetke, & lu-
cke. And if ther be any leopardy in
this pointe, it may be auoyded by
our diligēce. You must haue for this
tender age a teacher to enter it by
fayre meanes, & not discorage it by
foule. And ther be also some thinges
both plesant to be knowen, & as it
wer sibbe to childzēs wittes, wher-
che to lerne is rather a play thē a la-
bour. Howbeit childehed is not so
B.ii. weake

A Declamacion

weake which euē for thys is þ more
mete to take paynes & labour, be-
cause they fele not what labour is.
Therefore if thou wylte remember
how far vnworthy he is to be coun-
ted a mā which is void of learning,
and how flitting the life of man is,
how slippery youth is to myschiese,
and mans age howe it desyret to
be occupied, how baren olde age is,
and further how few come vnto it,
thou wylt not suffer thy yong babe
in the whych thou shalte lyue still
as it were borne agayne, to let go
any parte of hys tyme vnoccupied,
in the whych any thyng maye be
gotten that eyther maye do muche
good to all þ whole yfse afterwar-
des, or kepe it awaye from hurtes,
and mischieses.

The selfe same matter enlarg-
ged by coppe.

After the longe despayred fruit-
fulnes of thy wyfe, I heare say thou
art made a father, and that wyth a
man chyld, whych sheweth in it
selfe a meruelous towardnes, and
even to be like the parentes: and
that if so be we maye by such mar-
kes

made by Erasmus.

kes and tokens prouocate anye
thyng, maye seeme to promise per-
fite vertue. And that therfore thou
doest entend, to sethys chyld of so
grete hope, assure as he shalbe some
what of age to be begonne in good
letters, and to be taught in very ho-
nest leaenyng, to be instructed and
fashioned with the very wholsome
preceptes of philosophy. In dedde
you wyl be the whole father, and
you wyl haue hym your very son,
and to loke lyke you, not only in the
fashion of hys face, and liniamētes
of hys bodye, but also in the giftes
of hys wytte. Verely as I am her-
selfe glad for the good fortune of
myne especiall friende, so I great-
lye alowe your wyse entente. This
one thyng I wolde warne you of
boldlye in dedde, but louinglye, not
to suffer after the iudgemente and
example of the cōmon people, that
the fyrst age of your infante shulde
lytte awaye wythout all fruite of
good instructiō, and then at the last
to set hym to learne hys fyrste let-
ters, when bot he hys age wyl not
so well be haudled, and hys wyse

B.iii. Shall

A Declamacion

shall be more readye to euill, and
peraduenture possessed alreadye w
the fast holdyng bypers of vices.

Yea rather euē now loke about for
some man, as of maners pure & vn-
corrupt, so also wel learned: & into
his lap deliuer your litle chyld, as
it were to a nurse of his tender mind,
that euē w his milke he may sucke
in swete lerning: & deuide the care
of this litle sone to his nurses & tea-
cher that they shuld sucken the litle
body w very good iuyce, & so in due
hys mynd w very wholsom opini-
ons, & very honest lernynge. For I
thinke it not conuenient that none
of al the best learned, & also wyldest
shuldest geue care to those playthe
women, or vnto me very lyke to the
the beard excepted, wbych by a cru-
ell ytte, & hateful loue, iudge that
the chyldren euen vntyl they were
springoldes; shuld be kept at home
kysing theyr mothers; and among
the sweete wordes of theyr nurses
pastymes, and vncaste repaynges
of seruauntes and maydens. And
thinke that they ought vtterlye to
be kepte awaye from leatnyng as
from

made by Erasmus.

from venome, saying that the fyrst
age is so rude that it can receiue no
discipline, and so tender that it is
not mete for the labours of studies:
and finally that the profite of that
age is so lytle worth, that neyther
anye coste shulde be made vpon it,
neyther þ the weakenes of the chyl
dre shuld be rered. Whyle I proue
euerp of these thynges false, I pray
you a lytle whyle take hede, coun-
tyng as the truth is, fyrst that these
thynges be wyrtte of him which lo-
ueth you as wel as any mā doth, &
inespecialy of þ thing which so per-
teineth to you, þ none can do more.
For what is more deere to you thē
your son, inespecial hauing but him
alone, vpon whō we wold be glad if
we might bestowe yea our life, nor
only our substance. Wherefore who
mai not se þ thei do leudly & also in
towardli which in tylling their lād
building their houses, keping their
horse, vse þ grettest diligence thei cā,
& take so counsell men þ be wyse, &
of great experience: in bringing vp
and teachyng thei chyl dren, for
whos sake al other thyngs ar got-
ten, take so litle regard that nether

B.iii. they

A Declamation

they once counsel with theyr owne
mynd, not seke for the iudgements
of wyse men, but as though there
were a riddle in hande, geue care to
soly the women, and to euery talcal
wretche, whych is no lesse shame to
hear, then if a man takyng thought
for the shooe, wolde set naughte by
the soote, or wryth great study wold
prouide that there shuld be no fault
in the garmente, naught reckyng
for the healtbe of the bodye. Good
spy, I wyl not here cause you to ta-
rre wryth common places, howe
much the strength of nature, how
much fatherly loue, the law of god,
mens constitucions require the pa-
rentes to owe vnto the childre, the
cove whom asmuche as we maye
wee escape to dye, and be made to
lyue euer. But some thynke they
haue gaylye done the office of a fa-
ther, when they haue only begottē
chyldezen, where as thys is the least
porcion of loue that the name of a
father requyeth. What greate
thought take the mothers comen-
lye lesse the infant shulde loke a go-
gle or a squint, lest he shuld be puffed
checked

made by Erasmus .

cheeked, wrie necked, croke shuldered,
croke legged, splaye footed, and lest
that the proportion of his bodye
shuld not be crumme in euery point:
whereunto besyde other thynges,
they be wont to vse swadel bondes,
and keepe in their chekes wyth ly-
tle miters . They haue regard also
to theyr mylke, their meate, theyr
bathes, & their mouinges, by whych
thynges the phisicians in ma-
ny bookes, and in especiall Galene
hath taught that the chylde get
good healthe of theyr bodye: ney-
ther do they differ thys diligēce vnto
the seuenth or tenth yere, but euē
assone as the chylde commeth oute
of the mothers wombe, they take
greate charge of thys. And they do
well, for the infancie not regarded,
oftentymes causeth men to haue a
syckely and soze diseased olde age,
if they happen to come to it . Yea
moreouer or euer the chylde be born,
yet dothe the mother take greate
heede: They care not of euery meate
when they be greate wyth chylde,
they take heede that they moue not
theyr bodie to hurte them : and if
there

A Declamation

there happen any thyng to fall vpon
on their face, by and by they take it
away wth they^r hand, and laye it
vpon the private part of they^r body.
It hath been proued by many exper-
imentes, that by this remedie the
deformitie whych wold haue bene
on that part of þ^e body that is sene,
hathe lyen hyd in the secrete place.
No mā calleth this to hasty a care
whych is vsed for the worse parte
of man. Why then is that parte of
man, wherby we be properly called
menne, neglected so many yeres?
Shuld he not do all agaynste gods
forbode whiche wold trim his cap, let
tyng his head be vnkempt, and all
scabbed? Yet much more vnrasona-
ble is it that we shuld bestow iuste
labours vpon the mortall bodye,
and to haue no regarde of the im-
mortal soule. Further, if a mā haue
at home an horse colte, or a whelp
of a good kynd, wyl be not straighe
waye begynne to fashion hym to
do sumwhat, and wyl do that so
muche the more gladye, the reas-
dyer the yonger age is to folow the
teachers mynde? Wee wyl teache
a po:

made by Erasmus.

a popiniaye while time is, to speke
as a manne dothe, knowynge well
that the elder he waireth, the lesse
apte he wyll be to be taughte, yea
the common prouerbe geuyng war-
nyng of thys thynge: That an old
popiniaye careth not for the rod.

And what a thynge is it to be dili-
gent in a byrde, and slowe in tea-
ching thy sonne? What do the
wyttie husbandmen? Do they not
teach euen straight way the plātes
whyle they be yet tender, to put a-
waye theyr wyld nature by gras-
synge, and wyll not tarye tyll they
be waxen bygge and myghty?

And they do not onely take heede
that the litle tree grow not croked
or haue any other fault, but if ther
be anye, they make haste to amend
it, whyle it wyll yet bowe, and fol-
lowe the hande of the fashioner.

And what liupng thynge, or what
plante wyll bee as the owener or
or housebande manne wolde haue
it to serue for, excepte oure dily-
gence helpe nature? The sooner
it is donne, the better wyll it
come to passe,

In

A Declamacion

Indede to manye dumme beastes,
nature the mother of all thynges,
hath geuen more helpe to do theyr
natural offices, but because the pro-
uidence of God hath of al creatures
vnto men onlpe geuen the strength
of reason, the hath left the greatest
parte to educacion, in so much that
one hath wrytten verp wel the first
poynte, the middle, and the thirde,
that is the chiefe of all mans felicitie
tpe, to be good instruccion, & ryght
brynge up. Whych prayse De-
mosthenes gaue to ryght promues-
acion, and that in deede not falsely,
but ryghte brynge up helpeth
muche more to wysedome, then pro-
nunciacion to eloquence. For dili-
gent and holy brynge up, is the
founteyne of al vertue: As to folpe
and myschief, the first, seconde, and
thyrde poynte is vndiligente and
corrupte educacion. A bys is the
thyng that is chiefely lefte vn-
to vs. That is the cause why vnto
other beastes nature hath geuen
swyftnes, syght, sharpnes of sight,
greatnes, and strengthe of bodpe,
scales, wythes, beares, hornes, nay-
les,

made by Erasmus.

les, venome, wherby they may both
defende their healthe, and prouide
for theyr liuynge, and bynge vp
their yonge: and byngeth for the
man onely softe, naked, and vnsen-
sed: but in Steele of all thys, hath ge-
uen hym a mynde hable to receiue
all discipline, because in this onely
are all thynges, if a man wyll exer-
cise it. And euerye liuynge thyng,
the lesse mete it is to learnynge, so
much the more it hath of native
prudence. Bees learne not to make
their cels, to gather tuct, and to
make honye. The Emets are not
taught to gather into their boles
in somer, wherby they shulde lyue
in wynter, but all these thynges be
done by instruction of nature. But
man neyther can eate, nor go, nor
speake, except he be taught. Then
if the tree bynge for the eyther no
fruite or vnsauetye, without the di-
ligence of grafting, if the dogge be
vnnete to hunte, the horse vnapt
to tuct, the ore to the plowe, except
oure diligence bee putte to, howe
wylde and vnpofitable a creature
wolde man become, except diligent-
lye,

A Declamacion

Ipe, and in detwetyme he shulde be
fashioned by good bypnyng by.
I wyl not here rehearse vnto you
the example of Lyncurgus knowne
of eucrye man, whiche bypnyng
oute two whelpes, one of a gentle
kynde, but euyl taughte, that ran
to the meate, that other of Aug-
gyshe spyes, but diligently brought
by, that leaste the meate and leapt
vpon the beast. Nature is an effec-
tuall thynge, but education more
effectuall, ouercommeth it. Menne
take heed that they maye haue a
good dog to hunte, to haue a good
horse to iourney with, and here thei
thynke no diligence to be to haue,
but to haue a sonne that shulde be
both worship and profite to the pa-
rentes, vpon whome they myghte
laye a good part of the charges of
their household, whose loue mighte
nouryshe and beate by theirowel-
dage, and shuld shew hym selfe a
trustye and healtynge sonne in a
lawe, a good husbande to his wife,
a valiaunte and profitable citizen
to the common wealtbe, I saye to
haue suche cke, eyther they take no
care

made by Erasmus.

care, or else they care to late. For
whō do they plant? for whō do they
plowe? for whō do they buy lade? for
whō do they hunt for riches both by
land & by sea? not for theyr chyldre?
But what profite or woꝛshyp is in
these thynges, if he þ̄ shal be better of
thē can not use thē? With unmesu-
rable studie be possessions gotten,
but of the possessor we take no kepe
Who prepareth an harpe for the
duskyllfull of musycke? Who gar-
neth a libꝛarie for hym that can
skyl of no bookes? And are so great
tyches gotten for hym whype he can
not tell howe to vse them? If thou
gettest these thynges to hym that
is well brought up, thou geueste
hym instrumentes of vertue: but if
thou get them for a rude and rusti-
call wytt, what other thyng do-
est thou then minister a matter of
wantornesse and mischiefe? What
canne bee thought more folyshe
then this kynde of fathers? They
prouide that the bodie of the soune
maye be without fault, and shulde
bee made apte to do all manner
thynges comelye, but the mynde,
by

A Declamacion

by whose moderacion all honeste
wykes do stand, that they care not
for. It needeth me not here to re-
hearse that riches, dignitie, au-
thoritie, and also healthfulnes of
body, whych menne so desirously
wysh to theyr chyldren, nothyng
doth moze get them vnto man, the
vertue and leauinge. They wysh
vnto them a praye, but they wyll
not geue the a nette to take it with
all. That thing which is of al most
excellent, thou canst not geue thy
soune, but thou mayest stozz hym
wyth those good sciences, wherby
the best thinges be gotten. Now is
this a great inconuenience, but it
is yet a greater, that they leaue at
home their dogge wel taught, their
horse well broken and taught, and
theyr son instructed wyth no lear-
nyng. They haue land well tyllid,
and theyr soune shamefull rude.
They haue their house goodly trim-
med, and theyr soune voyde of all
garnyshyng. Further, they whych
after the peoples estimacion seme
to be metuelouse wyse, do prolong
the diligence to garnyshe the mynd
euer

made by Erasmus.

eyther into an age vnapte to bee
taughte, or else take no care at all
for it, and are meruelouse thought-
full of eternall goodes of fortune,
yea or euec he be bozne, whom they
haue appoynted to be lord of the
all. For what se we not them to do?
When their wyfe is greate wryth
chylde, then call they for a searcher
of natyrities, the parentes are whe-
ther it shall be a man or a woman
kynde. They seacche oute the desce-
nye. If the astrologer by the byrth
houre haue sayde that the chylde
shulde be fortunare in warre: wee
wyl. saye they, dedicate this chylde
to the kinges courte. If he shal pro-
myse ecclesiasticall dygnitie, wee
wyl, saye they, hunt for hym by
some meanes, a Bpshoppricke, or a
fatte Abbotshyp. This chylde wyl
we make a president or a deane.
This semeth not to them to haue
a care when they preuent euen the
very byrth: and semeth it to haue
that is vsed in fashioning your chil-
drens myndes? So quelye you pro-
vide to haue your sonne a capteine
or an officer, and therewith wylce
D.i. thou

A Declamacion

thou not prouide that he maie be a profitable captayn or officer of the common wealth? Befoze the tyme come you go aboute this, to haue your sonne a byshop, or an abbot, and wylt thou not fashion hym to this well, so beare the office of a byshop, or an abbot? Thou settest hym to a chariot, and steepest hym not the manner to guyde it. Thou putttest hym to the sterne, and passest not that he shulde learne those thynges that becommeth a shypmaster to know. Finally in all thy possessions thou regardest nothing lesse then that, that is moste precious, & for whose sake al other thynges be gotten. Thi corne fieldes be goodly, thy houses be fayre, thy vessel is bryght, thy garmentes, and al thy houtholde stuffe, thy horses bee wel kept, thi seruantes wel taught, only thy sonnes wyt is foule, filthy & all outtische. Thou hast perceauice bought by the dysme a bond slave, vyle, and barbarous, if he be rude and ignorant, þu markest to what vse he is good, & crimpst thou byngest hym vp to some craft, either of
the

made by Erasmus.

the kytchen, physicke, busbandrye,
or stewardshyp: only thy sone thou
settest lpght by, as an idole tyngge.
Thei wyl say: He shal haue mough
to lyue on, but he shall not haue to
lyue well on. Comonly the tyeuer
that men be, the lesse they care for
the bypugng up of their chyldren.
What neede is it, say they, of anye
learnynge, they shall haue mough?
Yea the more neede haue they of the
helpe of philosophy and learnynge.
The greater the thyp is, & the more
marchandysse it carieth aboute, the
more neede it hath of a conynge
shyppe master. Howe greatlye do
Prynces go about this, to leaue ou
to their sonnes as large a domini-
on as they cā, and yet do none care
lesse that they shuld be brought up
in those good wayes, wpythoure the
whych, principallitie can not wel be
ordred. How muche more dothe he
geue, that geueth vs to lyue well,
then to lyue? Werpelytel do chy-
ldren owe vnto theyre fathers of
whome they be no more but vegot-
ten, and not also broughte up to
lyue vertuouslye.

B. ii. The

A Declamation

The saying of Alexander is much
spoken of: excepte I were Alexan-
der, I wold wishe to be Diogenes.
But very worthely doth Plutarch
rebuke it, because that so much the
more he shuld haue wished to haue
had Diogenes philosophye, howe
much the greater his dominion
was. But much more shamefull is
theyr fluggardy, whiche not onely
bryng not vp their chyldre aright,
but also corrupte them to wycked-
nesse. When Crates the Thebane
dyd perceiue this abhominacion,
not without a cause he wolde go in
to þe best place of the citie, & there
crie out as loud as he could, & caste
them in the teeth wyth theyr mad-
nesse in this wyse. You wretches
what madnesse driueth you? Take
you suche thought to gette money
and possessions, & take you no care
for your children for whom you get
these thynges? As they be scante
halfe mothers whiche onelye brynge
forth, and not vp their chyldren, so
be they scante halfe fathers, whiche
when they prouide necessaries for
theyr chyldrens bodies, eue somuch
tha t

made by Erasmus.

that they maye not wythall, provide not that their myndes maye be garnished wyth honest disciplines. Trees peradventure wyl grow though eyther barren, or wyth wild fruite: horses are sold, though perchance they be good for nothyng: but menne (truste me) be not borne, but fashioned. Agenne in olde tyme which by no lawes, nor good order ledde they: lyues in woodes, in waderynge lustes of bodye, were rather wyld beasts then men. Reason maketh a man: that hath no place where all thynges are gouerned after affeccion. If shape and fashion shulde make a man, Images also shulde be counted among men. Elegantly sayde Aristippus when a certen ryche man asked him what profite learyng shuld brynge to a yong man: & it be no more but this quod he, þ in the playng place one stone lytte not vpon an other. Verry properly another Philosopher Diogenes I trowe, bearynge in the mydday a candle in his hand, walked aboute the market place that was full of men: beinge asked what

D.iii. thyng

A Declamation

thyng he sought: I seeke quod he,
a man. He knewe that there was
a greate company, but of beastes,
and not men. The same man on a
daye, when stading on an hye place
he had called a great sort together,
and sayde nothing else but come hither
men, come hither men. Some
halfe angrie cryed agayne: we are
here men, say what thou hast. The
quod he: I wold haue men come by
tyer & not you whych are nothyng
lesse then men, and therwith draue
them away with his staffe. Surcly
it is very trewe, that a man not in-
structed with philosophy nor o-
ther good sciences, is a creature
somewhat worse then brute beas-
tes. For beastes folowe onely the
affectes of nature, a manne except
he be fashioned with learning, and
preceptes of philosophy, is brought
into affections more the beastlike.
For there is no beast more wyld,
or more hurtfull then a manne,
whom ambition dysueth, desyre,
anger, enuie, ryot, and luste. There-
fore he that prouiderh not that his
sonne may by and by be instructed
in

made by Erasmus.

in the beste learning, neyther is he
a manne, nor the sonne of a man.

Were it not an abhominable sight
that the mynde of a man shulde be
in a beastes body? As we haue read
that Circes when she had encha-
sted men wyth her wytchcraft, dyd
turne them into Lions, beares, and
swyne, so that yet ther shuld be stil
in them the mynde of a man, which
thyng Apuleus wrote to haue hap-
pened to hym selfe, and Austin also
hathe beleued that men haue bene
turned into wolues. Who could a-
byde to be called the father of such
a monster. But it is a more meruey-
lous monster that a beastes mynde
shulde be in a mans body, and yet
do verie many please them selues in
suche chyldren, and bothe the fa-
thers seme, and the common people
thynke suche to be verie wise.

It is sayde that beares caste oute
a lumpe of fleshe wythout anye fa-
shion, whych wyth longe lyckynge,
they forme and brynge into a fa-
shion, but there is no beares yonge
one so euill sauored as a manne is,
borne of a rude mynde.

D.iii. Except

A Declamation

Except wyth much studye & forme
and fashion this, thou shalt be a fa-
ther of a monster and not of a man.
If thy sonne be borne wyth a cop-
ped head or crooked shuldred, or splay
footed, or wyth syxe fingers in one
hande, howe lothe woldest thou be
for it, how arte thou ashamed to be
called the father not of a man, but
of a monster: and art thou not asha-
med of so monstrous a mynde?
Howe discouraged be the fathers in
theyr herres if their wyfe byrge
for the a naturall, & an infante of a
brute mynde? For they thynke they
haue begottē not a man, but a mon-
ster, and excepte feare of the lawe
dyd let them, they wolde kyll that
that is borne. Thou blameste na-
ture whych hath denied the minde
of a man to thy chyld, & thou cau-
sest by thyne own negligence, that
thy sonne shulde be wythoure the
mynde of a man. But thou wylte
saye: Better it is to be of a brutthe
rather thē of an vngacious mind.
Naye better it is to be a swyne, thē
an vnlearned and euyl man. Na-
ture, when she geueth the a sonne,
she

made by Erasmus.

the geueth nothing else, the a rude
lumpe of fleshe . It is thy parte to
fashio after þ best maner, that mat-
ter that will obey & folow in euery
poynt. If thou wylt slacke to do it,
thou hast a beast: if thou take hede
thou hast, as I myght saye, a God.
Strayght waye as lone as thy insate
is borne, it is apte to be taughte
those thynges whych properlie be-
longe to a man. Therfore after the
sayinge of Myrgyll, bestowe dili-
gente labour vpon hym, euen from
hys tender age . Handle the ware
strayght way whyle it is very soft,
fashion thys clate while it is moist,
season thys earthen vessel wth ve-
ry good liquour, while it is newe,
dye your wolles while it cometh
whyte some the fuller, and is not
defiled wth any spottes. Antisthe-
nes dyd verye merilye shewe the
same, whych he when he had taken a
certain mans sone to be taughte, and
was asked of hys father what thin-
ges he had neede of: a newe booke
quod he, a newe pensyle, and a new
table. Merelye the philosopher re-
quyred a rude and emptye mynde.
Thou

A Declamacion

Thou canst not haue a rude lumpe,
 but and if thou fashyon it not lyke
 a manne, of it selle it wylle waie
 naught, into monstrous formes of
 wylde beastes. Seynge thou doest
 owe this seruyce to God & nature,
 although there were no hope that
 thou shuldest haue any profite ther
 by, count in thy mynd, how greate
 comferte, how greate profite, howe
 much worshyp the chyldren that be
 well brought vp byng to theyr fa
 thers. Agayne into what shames
 and greate sorowes they cast thei
 parentes that bee euill broughte
 vp. There is no nede to byng here
 vnto the examples out of olde chro
 nicles: do no more but remember
 in thy mind the householdes of thine
 owne cite, howe many examples
 shalt thou haue in euery place? I know
 thou dost often hear such wordes.
 O happye man that I were, if my
 chyldren were buryed. O fortunate
 mother, if I hadde neuer broughte
 forth chyldre. It is a wayghy mat
 ter to byng vp chyldren well, I
 graunt: but no man is borne to him
 selfe, no man borne to be idle. Thou
 woldest nedes be a father, & muste
 be

Chyldren e
 uill broughte
 vp, byng
 shame to
 their parentes

made by Erasmus.

be a good father, & haste gotten the
to the cōmon wealth, not to thy self
only, or to speake more lyke a chri-
sten man, & hast begotten the to god,
not to thy selfe. Paul wyrteth that
so in dede women be saued, if they
bryng forth childre, & so bryng the
vp that they continue in & study of
vertue. God wil straitly charge the
patērs w the childres fautes. Ther-
fore excepte & euen forthwith thou
bryng vp honestly & that is bozne,
first & dost thy selfe wronge, which
thow thy negligence, gettest & to
thy selfe, then the which no enemye
could wythe to an other, ether more
greuous or paynful. Dionisius did
effeminate w delyghtes of the court
Dionsyng son & was run awaye
from him: he knew & this shuld be
more careful to & father, then if he
had kyled hym w a swerde. A litel
whyle after when the yong manne
was forced of his father that was
come to him, to retorne agayne to
his old vertue, he brake his necke
out of a garret. In dede a certeyne
wise hebricid wrot very wisely. A
wise child maketh the father glad,
& a folish son is sorow to & mother.

But

A Declamacion

But a wyle chylde not only is pleasure to hys father, but also worship and succoure, and finallye hys fathers lyfe. Contrarye a folythe and leude chylde, not only bringeth heauynesse to hys parentes, but also shame and pouertie, and olde before the tyme: and at laste causeth death to them, of whom he had the begynnyng of lyfe. What nede me to rehearse vnder daily are in our eyes the examples of citizens, to whom the euill maners of theyr chylde haue brought to beggarie, to whom eyther the sonne beyng hanged, or theyr daughter an whoore of the stetes, haue tormented wth intolerable shame and vylany. I know greate men, whych of manye chyldezen haue scante one lefte aloue. One consumed wth the abhominable leprosie, called by diminucion of french pockes, beareth his death aboute wth hym: a nother hath burst by drynkyng for the beste game, an other goyng a whorehuntynge in the nyghte with a visar, was pitifullye kyllled. What was the cause? Bycause theyr parentes

thyns

made by Erasmus.

thyngynge it inough to haue begot
ten them, and encyched them, take
no heede of theire byngynge vp.
They shall dye by the lawe, whych
laye awaye theyr children, and cast
them into some wood to be deuou-
red of wylde beastes. But there is
no kynde of puttynge them awaye
more cruell, then to geue vp that to
beastlye affections, whych nature
hath geuen to be fashioned by very
good waies. If ther were any witch
could wyth euyl craftes, and wold
go about to turne thy sonne into a
swyne or a wolfe, woldest thou not
thyne that ther were no punysh-
ment to sore for her myscheuouse
deede? But that whych thou abhor-
rest in her, thou of purpose doest it
thy selfe. How huge a beast is le-
chery? how rauenous and insacia-
ble is ryot? howe wylde a beast is
drunken shyp? how buttfull a thing
is anger? how horrible is ambici-
on? To these beastes dothe he set o-
uer his sonne, who soeuer from his
tender youthe doth not accustume
 hym to loue that, that is honeste:
to abhorre synne: yea rather not en-
lye

A Declamacion

Ipe he casterh hym to wold beastes,
whych the most cruel casters away
are woutre to do, but also whych is
more greuouse, he nozetherh this
greate and perilous beaste, euen to
hys owne destruccion. It is a kind
of men most to be abhozred, which
hutterh the body of infantes wryth
bewitchyng: and what shal we say
of those parentes whiche thozowe
their negligence and euyl educaci
on bewitch the mynd? They are cal
led murderers that kyll their chil
dren beyng newe borne, and yet
kyll but the body: howe great wyck
ednes is it to kyll the mynde? For
what other tynge is the deathe of
the soule, then folp and wickednes.
And he doth also no lesse wrong to
his countrey, to whom as much as ly
eth in hym, he geueth a pestilente
citizē. He is naught to godwards,
of whom he hath recepued a chylde
for this purpose, to byngne hym up
to vertue. Hereby you may se, how
greate and manifolde mischiefes
they committe whych regarde not
the byngyng up of tender age.
But as I touched a lytle before,
thei

made by Erasmus.

they synne more greuouslye then do
these, whych not onely do not fashi-
on them to honestye, but also sea-
son the tender and soft vessel of the
infante to myschiese and wycked-
nesse, and teacheth hym vyce before
he knowe what vice is. How shuld
he be a modeste man and dyspyser
of pride, that creepeth in purple?
He can not yet sound his fyrste let-
ters, and yet he now knoweth
what crimosine and purple sylke
meaneth, he knoweth what a mul-
let is, and other dayntie fyshes, and
disdainfullye wyth a proude looke
casteth away comon dyshes. How
can he be shamefast whē he is grow-
en up, whiche being a litel infāt was
begon to be fashioned to lecherpe?
How shall he ware liberal whē he
is old, whiche being so litel barblee-
ned to meruell at money & gold? If
ther be any kynd of garment lately
foud out, as daili þ raiters craft, as
in tyme paste byd Africa, bringeth
forth some new moſter, þ we put up
ou our infāt. He is taught to stand
in his own cōceite: & if it be takē a-
way, he angerly arseth for it again.
Howe

A Declamacion

Howe shall he beyng olde hate dy-
kennes, whych when he is an infāc
is taught to loue wine? They teach
them by lytle and lytle suche filthy
wordes whych are scant to be suffe-
red, as sayth Quintilian, of the de-
licious Alexandrians. And if the
chylde speake anye suche after them,
they kysse hym for hys laboure. I
wotant you they knewe their yong,
growynge nothyng out of kynde,
when theyr owne lyfe is nothyng
else then an example of naughtyn-
nes. Beyng an infant, he leaereth
the vnhaste flatterynge wordes of
nurses, and as we saye, he is fashio-
ned wyth the hand to wamou tou-
chynge. He seeth hys father well
whetted wyth dyspnyse, and hea-
reth hym bablynge oute that, that
shulde be kepte in. He syttereth at
greate, and not very honest feastes,
he heareth the house ful of iesters,
harpes, mynstrels and dauncers.
To these maners the chylde is so ac-
custumed, that custume goeth into
nature. Ther be nations that fashi-
on their chyliden to fiercenesse of
warre whyle they be yet redde fro
the

made by Erasmus.

the mother. They learne to loke fierc-
lie, they learne to loue the swearde,
and to geue a stryke. From such be-
gynnings they are deliuered to the
master: and do we merueyle if wee
fynde them vnapt to learne vertue,
whych haue dronke in vices, euen
wyth the mylke? But I heare some
men defendynge theyr folpe thus,
and saie that by this pleasure whi-
che is taken of the wantonnes of in-
fantes, the tediousnes of nauyng
is recōpensed. What is this? Shuld
it be to the verie father more plea-
sant if the chylde folowe an euill
deede, or expresse a leude worde, the
if wyth his lytle stuttyng tonge, he
spake a good sentence, or folowe a-
ny deede that is wel done? Nature
specially hath geuen to the yonge
age an easines to folowe and do af-
ter, but yet this folowynge is some-
what more prane to naughtynesse
then to goodnes. Is vice more ple-
saunte to a good man then vertue,
specially in his chyldren? If anye
speche fall vpon the yonge chyldes
skyn, thou puttest it away, and dost
thou infect the mynde wyth so foule
filthy spottes?

A Declamacion

spottes? Nothyng stycketh faster
 then that that is leatned in yonge
 myndes. I pray you what mother-
 lye hertes haue those women, whi-
 che dandle in their lap their chyl-
 dren tyl they be almost seuen yeres
 old, and in maner make the foolcs?
 If they be so much disposed to play
 why do they not rather get apes,
 and litle puppets to play wpthall?
 I saye they: they be but chyl dren.
 They be in deede: but it cā scant be
 told how muche those fyrste begin-
 ninges of our yonge age do helpe vs
 to guide all our lyfe after, & howe
 hard & vnttractable a wanton and
 dissolute byngyng vp, maketh the
 chylde to the teacher, callynge the
 same gentlenes, when in deede it is
 a marring. O right not an accion of
 cruel handlyng children meruelous
 iustice be laid against such mothers:
 for it is plainely a kynde of witch-
 craft & of murder. They be puny-
 shed by the lawe, & bewitcheth their
 chylde, or hurt their weake bodies
 with poisons: what do they deserue
 which corrupt & chiefe parte of the
 insatid most vngacious venome?
 It is a lightre matter to kyl the bo-
 dye

made by Erasmus.

by then the mind? If a child shulde
be brought up amōg the gogle eyed
stutters, or halting, the body wold
be hurt wth infectiō: but in dede fau-
res of the mind crepe vpon vs more
priuely, & also more quickely, & set-
tel deeper. The apostle Paul worthi-
ly gaue this honor vnto the verbe of
Menader, & he wold recite it in his
epistels: Gylt comanicaciō, corrup-
ted good manners: but this is ne-
uer truer thē in infantes. Aristotle
whē he was asked of a certen mā by
what meanes he myghte bringe to
pas, to haue a goodly horse: If he
be brought up quod he. among hor-
ses of good kynde. And & if neyther
loue nor reason can teach vs howe
greate care we ought to take for &
first yeres of our children, at & least
maies let vs take example of brute
beastes. For it oughte not to greue
vs to learne of thē a thyng & that
be so profitable, of whome mākinde
now long ago hath lerned so many
fruitful thyngs: sence a beaste called
Hippopotamus hath shewed & cut-
ting of veines, & a bird of egipt cal-
led Ibis hath shewed & vse of a cle-
uer, which & physiciōs gretly alom.

Al. 41.

The

A Declamation

The hearbe called dictamum whiche
is good to drawe out arrowes,
we haue knowne it by hartes. Thei
also haue taughte vs that the ea-
tinge of crabs is a remedy agaynst
the poyson of spyders. And also we
haue learned by the teaching of ly-
fardes, that dictamum doth confort
vs agaynst the bityng of serpentes.
For this kynde of beastes fyghte
naturally agaynst serpentes, of
whom whē they be hurt, they haue
ben espyed to fetch the remedye
of that herbe. Swallowes haue
shewed vs salaudine, and haue ge-
uen the name vnto the hearbe.
The wespill hath shewed vs that
rewe is good in medicines. The
Storke hath shewed vs the herbe
organze: and the wyldc boyes haue
declared þat Iuy helpeth sickenneses.
Serpentes haue shewed that fenel
is good for the eye syght. That vo-
mite of the stomacke is stopped by
lettise, the Dragon mony sheweth vs.
And that mans donge helpeth a-
gaynst poyson, the Panther haue
taught vs, and many mo remedies
we haue learned of brute beastes:

pea

made by Erasmus.

pea and cranes also that be verie
profitable for mannes lyfe. Swine
haue shewed vs the maner to plow
the lande, and the Swallowe to tes-
per mud walles. To be short, there
is in maner nothyng profitable for
the lyfe of man, but þ nature hath
shewed vs an example in brute beas-
tes, that they that haue not lear-
ned philosophy and other sciences,
maye be warned at the least waye
by them what they shulde do. Do
we not se howe that euery beast,
not only doth beget yonge, but al-
so fashion them to do their natural
office? The byrde is borne to flye.
Dost thou not se how he is taught
therunto & fashioned by his dame?
We see at home how the cattes go
before their kyllynges, and erect-
cyle them to catche myle & byrdes,
because they muste lyue by them.
They shewe them the praye whyle
it is yet alpyue, and teache them to
catche it by leappng, and at last to
eate them. What do hattes? Do
they not forthwith exercise their
lawnes to swyftnes, and teach the
howe to runne? they byynge them
A.iii. to

A Declamacion

to hye steepe doune places, & the to
them how to leap, because by these
meanes they be sure agaynst the
traines of the hunters. Ther is put
in writing as it were a certen rule
of techyng elephantes and dolphing
in bypynginge by their ponge. In
Pygmyngales, we perceiue the of-
fices of the teacher and learner, how
the elder goth before, calleth backe,
and correcteth, and howe the youn-
ger foloweth and obeyeth. And as
the dogge is borne to huntynge, the
byrde to flynge, the horse to run-
nyng, the oxe to plowynge, so man
is borne to philosophy and honeste
doinges: and as euery living thing
lerneth very easily that, to the whi-
che he is borne, so man wyth verye
lytle payne perceiuethe the lernynge
of vertue and honestye, to the whi-
che nature hath graffed certen ve-
bemente seedes and principles: so
that to the readinesse of nature, is
ioyned the diligence of the teacher.
What is a greater inconuenience
then beastes that be wythout rea-
son to knowe and remembre theyr
duty towarde theyr ponge: Man
which

made by Erasmus.

whych is deuided from brute bea-
stes by prerogative of reason, not
to know what he oweth to nature,
what to vertue, and what to God?
And yet no kynde of brute beastes
looketh for any rewarde of theyre
yong for their noursynge and tea-
chyng, excepte we luste to beleue
that the Storkes norp the agayne
theyr dāmes forwoyne wpth age,
and bear them vpon their backes.
But among men, because no conti-
nuance of time taketh awaye the
thanke of naturall loue: what com-
fort, what worshyp, what succoure
both he prepare for hym selfe, that
seeth hys childe to be well brought
vp? Nature hath geuen into thy
handes a newe sallowed ficke, no-
thyng in it in deede, but of a fruit-
full ground: and thou thorough neg-
ligence sufferest it to be ouergrow-
en wpth byers and thornes, wher-
the afterwarde can not be pulled
vp wpth any diligence. In alptell
grape, howe greate a tree is byd,
what fruite will it geue if it spring
oute.

¶.iii. All

A Declamacion

All thyng profite is lost except thou
caste seede into the fowme, excepte
thou noy the wyth thy labour this
tender plant as it groweth, and as
it were make it tame by grassyng.
Thou awakest in rampyng thy plar,
and slepeste thou in thy sonne : All
the state of mans felicitie standeth
specially in thre poyntes : nature,
good orderyng, and exercyse. I cal
nature an aptnes to be taught, and
a readines that is grafted within
vs to honestye. Good orderyng or
teachyng, I call doctryne, whiche
stoundeth in monitions and precep-
tes. I call exercyse the vse of that
perficenes which nature hath grafted
in vs, and that reason hath fur-
thered. Nature requyrez good or-
der and fashionyng : exercyse, ex-
cept it be gouerned by reason, is in
daunger to manye perylls and er-
roures. They be greatly therefore
deceiued, whych thynke it sufficient
to be bozne, & no lesse do they erre
whych beleue that wysedome is
got by handelyng matters and
greate assayes wythoute the pre-
ceptes of philosophye. Tel me I
praye

made by Erasmus.

prave you, when shall he be a good
runner whych runneth lustely in
deede, but eyther runneth in the
darke, or knoweth not the waye?
When shall he see a good sworde
player, whych shaketh hys sworde
up and downe wplyng? Precep-
tes of philosophye be as it were the
eyes of the mynde, and in manner
geue lyght before vs that you may
see what is nedefull to be done and
what not. Longe experience of di-
uerse thinges profite much in dede,
I confesse, but to a wylse man that
is diligently instructed in precep-
tes of well doyng. Counte what
they haue done, and what they haue
suffered all theyr lyfe, whych haue
gotten them by experience of thin-
ges a self small prudence. & thinke
whether þ woldest wylse so greate
mylchines to thy sonne. Moreouer
philosophye teacheth more in one
yere, then dothe anye experience in
thyrty, and it teacheth safely, whē
by experience mo men were mise-
rable then prudent, in so much that
the old fathers not without a cause
sayde: a man to make a perill or be
in

A Declamation

in ieopardy, whych assayed a thing
by experience. So to, if a man wold
haue hys sonne well scene in phy-
sycke, whether wolde he rather be
shulde reade the booke of physici-
ons or learne by experience what
thyng wolde hurt by popsonyng,
or helpe by a remedy. Howe unhap-
pye prudence is it, when the shyp-
man hath learned the arte of say-
lyng by often shypwackes, when
the prince by continuall batayles
and tumultes, and by comon mys-
chieues hath learned to beare hys
office? This is the prudence of foo-
les, and that is bought to deare,
that men shalde be wyse after they
be strycken wyth myschies. He lear-
neth very costely, whych by wan-
derynge lerneth not to wander. Phi-
lippus wyselye learned bys sonne
Alexander to shewe hym selfe glad
to lerne of Aristotyle: and to learne
philosophy perfectly of him to the
entent he shuld not do that he shuld
repent hym of. And yet was Phi-
lyp commended for hys singuler co-
wardnes of wytte. What thynke
ye then is to be looked for of the co-
mon

made by Erasmus.

mon sorte. But the manner of teaching doth briefly shewe what we shulde folowe, what wee shulde auoyde: neyther dothe it after we haue taken butte mounthe vs, thys came euyl to passe, hercafter take heede: but oz euer ye take the matter in hande, it cryeth: If thou do thys, thou shalt get vnto the euyl name and myschiese. Let vs knytte therfore this threfolde corde, that both good reachyng leade nature, and exercise make perfite good reachyng. Moreover in other beastes we do perceiue that euery one doth sonest learne that that is most properly belonging to hys nature, and whych is fynde to the sauegarde of hys healtie: and that standeth in those thynges whith bynge either payne oz destrucciō. Nor onely liuing thyngs but plantes also haue this sence. For we se that trees also in that parte where the sea doth fauour, oz the norther winde blow, to shyinke in their braunches and boughes: and where the weether is more gentle, there to spreade them farther oute.

And

A Declamacion

And what is that that properly be
longeth vnto man? Verelye to lyue
according to reason, and for that is
called a reasonable creature, and
diuided fro those that can not speake
And what is most destrucciō to mā?
Follyshenes. He wyll therfore be
taught nothyng soner then vertue,
and abhorre from nothyng sooner
then follyshenes, if so be the dili-
gence of the parentes wyll inconti-
nent set a worke the nature whyle
it is empty. But we here meruelous
complantes of the common people,
howe readye the nature of chyldre
is to fall to vyce, & how hard it is to
drawe them to the loue of honesty.
They accuse nature wrongfullye.
The greatest parte of thys euyl is
thorowe oure owne faute, whiche
ma the wittes to vyces, before we
teache them vertues. And it is no
maruell if we haue them not verie
apte to learne honestye, seyng they
are nowe already taughte to mys-
chiese. And who is ignoraunt, that
the labour to vnteach, is both har-
der, and also goth before teachyng.
Also the common sorte of men do a
misse

made by Erasmus.

myſte in thys pointe thre maner of
wayes : eyther because they utter-
ly neglecte the byngynge vp of
children, or because they begyne
to faſhion their myndes to knowe-
ledge to late, or because they putte
them to thoſe men of whome they
maye learne that that muſt be vn-
lerned agayne. Wee haue ſhewed
thoſe fyrſt maner of men vniwor-
thy to be called fathers, and that they
very little differ from ſuche as ſette
their infanten out abroad to be de-
ſtroyed, and that they oughte wor-
thely to be puniſhed by the lawe,
which doth preſcribe this alſo dili-
gentlye by what meanes chyldren
ſhuld be brought vp, & afterwards
youth. The ſecond ſorte be very ma-
ny, wth whom nowe I ſpecially
entend to ſtue. The thyrdoth a-
myſte two wayes, partly thowhe
ignozaunce, partly thowhe tech-
leſnes. And ſyth it is a rare thyng
and a ſhame to be ignozaunte to
whome thou ſhuldeſt put oute thy
hoſe, or thy grounde to be kepte,
howe muche more ſhamefull is it
not to knowe whom thou ſhuldeſt
put

A Declamacion

put thy chyld in truste wth that, be
yng the dearest part of thy posses-
sions? Ther thou beginnest to lerne
that, that thou canst not sayll well
of thy selfe, thou axest counsell of
the beste seene: here thou thynkest
it maketh no matter to whom thou
committest thy sonne. Thou assign-
nest to thy seruantes, euer i man his
office that is meetest for hym. Thou
choosest whom thou mayest make o-
uersear of thy husbandrie, whom
to appoint to the kitchen, and who
shulde oversea thy householde. And
if there be any good for nothyng,
a slug, a dulthead, a foole, a waster,
to hym we comit oure childe to be
taught: and that thyng whych re-
quiterh the cunningest man of all,
is put to y worst of our seruantes.
What is vntoward, if here meune
haue not an vntoward mind? Ther
be some whych for theyr couctous
mynd be afeard to hyre a good ma-
ster, and geue more to an bookeper
then a teacher of the chyld. And yet
for al that they spare no costly fea-
res, nyght & day they playe at dice,
and bestowe much vpon boundes &
fooles

made by Erasmus.

fooles. In this thinge onely they
be spacers and outgades, for whose
cause sparinge in other thinges
myght be excused. I wold ther were
fewer wyrch bestowe more vpon a
rotten whore, then vpon bringyng
vp of their chylde. Nothyng sayth
the Satir wyter staderth the father
in lesse cost then the sonne. Perad-
venture it wyl not be much amisse
here to speake of þ day dyet, which
longe ago was much spokē of in þ
name of Crates. They report it af-
ter this fashion. A lowe to thy coke
x. pound, to thy phisicion a grore, to
thy flatterer. v. talēts, to thy counsell-
er smoke, to thy barlot a talent, to
thy philosopher. iiii. halfpēs. What
lacketh to this preposterous count,
but to put to it þ the teacher haue
iii. farthings: Howbeit I thinke þ
the matter is meant vnder þ name
of philosopher. Whē one that was
riche in money, but needr of wit as-
ed Aristippus what wages he wold
axe for teachyng his son, & he answer-
ed. v. l. grores. You axe quod beto
great a sūme: for w this much mo-
ney a man maye bye a seruante.

Athen.

A Declamacion

Then the philosopher very properly
 say agayne: but now, quod he, for one
 thou shalt haue two: a sonne mete
 to do the seruice, and a philosopher
 to teache thy sonne. Further if a
 man shalde bee ased, whether he
 wold haue thy onely sonne dead to
 wynt an hundred yerles, if he had
 any crumme of wysedome, he wold
 answer (I thinke:) in no wise. Whi
 geuest thou then more for thi horse?
 why is he more diligently takē heed
 to then thy sonne? why geuest thou
 more for a sole, then for the buy
 yng vp of thy chyldre? Be strugall
 and sparynge in other thynges, in
 this peput to be thyftry, is no spa
 ryng but a madnes. There be e
 ther agayn that take good heed in
 chosynge a master, but that is at the
 desyre of their friendes. They lette
 passe a meere and cunnyng man to
 reache chyldren, and take one that
 can no skyll, for none other cause,
 but that he is set forwardes at the
 desyres of their friendes. Thou
 mad man, what meanest thou? In
 saylynge thou regardest not the af
 feccion of thē þe speake good wordes
 for

made by Erasmus.

for a man, but thou sellest hym to
the yelme, whych can beste skyll to
gouerne the hypp: in the sonne, whē
not only he hymself is in iopardy,
but the father and mother and all
the houthoide, yea and the common
weal: thit selfe, wylt thou not vlc
like iudgement? Thy horse is sickē,
whether wilt thou sende for a leche
at the good wordes of thy friend, or
for his chynng in lechecraft. What?
Is thy sonne of lesse prync. vnto the
then thi horse? Yea sellest thou lesse
by thy selfe than by thy horse? This
beyng a foule thyngē in meane citi-
zens, how much more thamefull is
it in great menne? At one supper a
dashpunge agaynst the mischeuous
rocke of dice, and so haupunge hypp:
wrike, thei lose two hundred poūd,
and yet they saye they be at coste, it
vpon theyr son they bestowe aboue
xx. pounde. No man can geue na-
ture, eyther to himselfe, or to other:
howbeit in this poynte also the di-
ligēce of the parētes helpeth much.
The fyrst poynt is, that a mā chose
to hym selfe a wyfe that is good,
come of a good kynred, and well
R.i. brought

A Declamacion

broughte vp, also of an healthfull
bodie. For seynge the kynted of the
body and mynde is very strayle
knytte, it can not be but that the
one thyng eyther muste be holpen
or hurte of the other. The nexte is,
that when the husbonds dethe bys
duerpe to get chyldren, he do it nei-
ther beynge moued wth anger, nor
yet drunk. n, for these affections go
into the chyld by a secrete intelli-
gen. A certen philosopher seemed to
haue marked that tynge properly,
w ych seynge a ponge man be-
nunge hym selfe not verre toverlie,
it is metuell quod he, but if thy fa-
ther begat the whē he was drunke.
Verily I thinke this also maketh
greatli to the matter, if the mother
at all times, but specially at þ time
of conception and byrthe, haue her
mynde free from all crimes, and be
of a good cōscience. For ther can be
nothyng eyther more quiet or more
metre then such a mynd. The thyr-
d point is þ the mother nury she with
her own brestes her infāt, or if ther
hap any necessitie that it maye not
so be, let be chose a nurse of a whol-
some

made by Erasmus.

some body, of pure mylke, good con-
ditions, neither drunke, nor brauler,
nor lecherous. For the vices that
be raken in þe very beginninges
of lyfe, both of the bodye and of the
mynde, abyde fast vntyl we be olde.
Some men also write þat it skilleth
much who be his sucking felowes
& who be his play felowes. Fourth-
lye that in due season he be set to a
chosen scholemaster allowed by all
mens witnes, and many waies try-
ed. You must be diligent in chosynge,
and after go thorow with it. Ho-
mer disalloweth wher many beate
rule: and after the olde prouerbe of
the grekes. The multitude of cap-
taines dyd lose Caria. And the oftē
chaunginge of physicians hath de-
stroyed manye. There is nothyng
more vnpromitable, then often to
chaunge þe master. For by that mea-
nes the web of Penelopes is wouē
& unwouen. But I haue knowen
chylde, whych before they wer. xii.
yere old, had more the. xii. masters,
and that thorow the rechelesnesse
of their parentes. And yet after this
is done must the parentes be diligent.

R. ii. They

A Declamacion

They shall take heede bothe to the
master & to the sonne, neither shall
they so caste away al care from the
as they are wonte to laye all the
charge of the doughter vpon the
spouse, but the father shall oftent-
tyme looke vpon them, and marke
whether he profite, remembrynge
those saynges wyth the olde men
spake both sagely and wittely, that
the forecad is set before the byn-
der part of the head: and that no-
thyng sooner fatteth the horse then
the masters eye, nor that no dunge
maketh the ground more fruitful
then the masters footyng. I speake
of yong ons. For as for the elders
it is meete sometyme that they be
sent far out of our syght, whiche
thing as it were a grafting, is ines-
pecially wont to rame yongemens
wyttes. Amonge the excellent ver-
tues of Paulus Emilius, this also
is praised, that as oft as he might
for his busines in the cōmon welth
he wolde be at the exercises of his
sōnes. And Plinie the nephew was
contente now and then to go into
the schole for his friendes sonnes
sake

made by Erasmus.

take, whom he had taken vpon him
to bypnye by in good learnynge .
furthermore , that that wee haue
spoken of nature is not to be vnder
stand one wayes. For there is a na-
ture of a common kynde, as the na-
ture of a man is to vse reason. But
ther is a nature peculier, eyther to
hym or him, that properly belögeth
either to thys man or that , as if a
man wolde saye some menne to be
borne to disciplines mathematical
some to diuinitie, some to rethorike
some to poetrie, and some to war.
So myghtely disposed they be and
pulled to these studies , that by no
meanes they canne be discozaged
from them, or so greatly they abhor
them, that they wyl sooner go into
the fyre, then apply their mynde to
a science that they hate . I knewe
one familiarlye whych was verpe
well seene both in greke and latin,
and well learned in all liberall sci-
ences, when an archbishop by whō
he was found , had sende hit her by
hys letters, that he shulde begynne
to heare the readers of the lawe a-
gaynst hys nature. After he had cō-
L.iii. playned

A Declamacion

playned of this to me (for we laye
both together) I exhorted hym to
be ruled by his patron, saying that
it wold were moze easy, that at the
beginning was harde, and that at
the least waye he shulde geue some
part of hys tyme to that study. Af-
ter he had brought oute certen plas-
ces wonderfull folyshe, which yet
those professours halfe goddes dyd
teache their hearers wyth greate
authoritie, I answered, he shuld set
light by them, & take out that whi-
che they taught well : and after I
had pleased vpon hym wyth many
argumentes, I am quod he so mine-
ded, that as often as I turne my
selfe to these studies, me thinketh a
swerde runneth thorowe my hert.
Wyenne that bee thus naturallye
borne, I thynke they be not to bee
compelled against their nature, lest
after the common saying we shuld
leade an Oxe to weaslynge, or an
Ass to the harpe. Peraduenture of
this inclinacion you may perceiue
certen markes in lytle ones. There
be that can pronosticate such thyn-
ges by the houre of hys bitthe, to
whose

made by Erasmus.

whose iudgemente yowe muche
ought to be geuen, I leaue it to eu-
ery mans estimation. It wolde yet
muche profite to haue espied the
same a Tonne as can be, because we
learne coole thynges moſte eaſelie,
to the which nature hath made vs.
I thinke it not a very vayne thing
to coniecture by þe figure of the face
and the behaueour of the reſt of the
bodie, what diſpoſition a man is
of. Certes Aristotle ſo greate a philo-
ſopher vouchſaued to put oute a
booke of philiſognomie verie can-
nyng and well laboured. As ſay-
lyng is more pleaſaunt when wee
haue vnder the wynd and the tyde,
ſo be we ſoner taught thoſe thynges
to the which we be inclined by re-
dines of wyte. Virgill hath ſhewed
markes wherby a man may know
an ore good for þe plough, or a come
meete for generation & encrease of
cattell. Beſte is þe ore that looketh
grimly. He teacheth by what tokes
you may eſpie a yong colt meete for
uſting. Straight wape the colt of a
laſty courage tēplethgarlic in the
fieldes. &c. ſo you know the verſes.

R. iiii. The

A Declamacion

They are deceyued whych beleeue
that nature hath geuen vnto man
no markes, whereby hys disposicio
may bee gathered, and they do as-
misse, that do not marke them that
be geuen. Albeit in my iudgemente
there is scaute anye discipline, but
that the wytt of man is apt to lerne
it, if we continue in p̄ceptes and
exercise. For what may not a man
learne, when an Elephant maye be
taught to walke vpon a corde, a bear
to daunse, and an asse to playe the
foole. As nature therefore is in no
mannes owne hande, so wee haue
taught wherin by some meanes we
maie helpe nature. But good orde
tyng and exercise is altogether of
our owne witte and diligence. How
much the waye to teach doth helpe,
this specially declareth, that we se
daylye, burdens to be lyft by en-
gins and arte, whiche otherwyse
coude bee moued by no strength.
And how greatly exercise auaieth
that notable saying of the old wise
man, in especialle p̄ouer, that he
ascribeth all thynges to diligence
and study. But labour, say they, is
not

made by Erasmus.

not meete for a tender age, & what
readines to lerne can be in children
whych yet scarce knowe that they
are men: I wyl answere to bothe
these thinges in few wordes. How
agreeth it that that age shulde bee
counted vnmeeete for learynge,
whych is nowe apte to learne good
maners? But as there be rudimen-
tes of vertue, so be there also of sci-
ences. Philosophy hath his infan-
cie, hys youthe, and rype age. An
hyscolt, which forthwith shew-
eth his gentle kynd, is not straight
way forced with the bytte to cary
on hys backe an armed manne, but
with easie exercises he learneth the
fashion of warre. The calfe that is
appoynted to the plowge, is not
straght wayes laden with werpe
pokes, nor prycked with sharpe
godes, but as Virgyl hath elegant-
ly taught: first they knyt aboute
his necke circles made of tender
twygges, and after when his free
necke hath bene accustomed to do
seruice, they make rounde hoops
mere, & when they be wythē, ioyne
a payre of meete ons together, and
so

A Declamation

so cause the yonge heyfets to goo
forwarde, and often tymes they
make them to draw an empty cart,
and sleightly go awaye, but after-
wards they set on a great heape of
elme of beech, and make them to
draw a great plough beame of y^{er}.
How men can skyll howe to han-
dell even in youthe, and attemper
their exercises after their strength
much more diligently ought this
to be done in bringing up our chil-
dren. Furthermore the providence of
nature hath geuen vnto little ones a
certain mete habilitie. An infant is
not yet meere to whome thou shouldest
reade the offices of Cicero, or the
Ethickes of Aristotle, or the moral
bookes of Seneca or Plutarke, or
the epistles of Paule, I confesse,
but yet if he do any thyng uncomly
at the table, he is monyshed, and
when he is monyshed, he fashioneth
hym selfe to do as he is taught. He
is brought into the temple, he ler-
neth to bowe his kne, to holde hys
handes manerly, to put of hys cap,
and to fashion all the behauiour of
hys bodie to worshipp God, he is co-
maunded

made by Erasmus.

maunded to holde hys prace when
misteries be in dopng, and to turne
hys eyes to the alter. These rudimē-
mentes of modestye and vertue the
childe lethern before he can speake,
which because they sticke fast until
he be elder, they profit somwhat to
true religiō. Ther is no differēce to
a chyld when he is first bozne, be-
twene his parētes & straungers. A
non after he lethern to knowe his
mother, & after his father. He lear-
neth by litle & litle to reuerēce thē,
he lethern to obey them, & to loue
thē. He vulerneþ to be angrye, to
be auēged, & when he is biddē kysse
thē that he is āgry withal, he doth
it, & vulerneþ to vable out of mea-
sure. He lethern to rise vp, & geue re-
uerence to an old mā, & to put of his
cap at þe image of the crucifix. Ther
that thinke þe these lytle rudimētes
help nothing to vertue, in my mind
be greatly deceiued. A certē yonge
man whē he was rebuked of Plato
because he had plaid at dice cōplai-
ned þe he was so bitterly chiddē, for
so litle harme. Thē quod Plato, al-
though it be but smal hurt to play
at dice, yet is it great hurt to vse it.

As

A Declamation

As it is therefore a greate euill to
accustume thy selfe to euill, so to vse
thy selfe to small good thynges is
a greate good. And that tender age
is somuche the more apte to learne
these thyngs, because of it selfe it is
plyaunt vnto all fashions, because
it is not yet occupied wth vyce,
and is glad to folowe, if you shewe
it to do any thinge. And as comon-
lye it accustumeth it selfe to vyce,
or euer it vnderstand what vyce is,
so wth lyke easynes maye it be ac-
custumed to vertue. And it is beste
to vse best thynges euen at the fyrst.
That fashion wyll endure longe, to
the which you make the empty and
tender mynde. Horace wrote that
if you thruste oute nature wth a
forke, yet wyll it styll come againe.
He wrote it and that very truly, but
he wrote it of an olde tre. Therefore
the wise husband man wil straight
waye fashion the plante after that
maner whiche he wyll haue tarre
for euer when it is a tree. It wyll
soone turne in to nature, that you
powre in fyrste of all. Clape if it be
to moyste wyll not kepe the fashion
that

made by Erasmus.

that is printed in it: the waxe may
be so softe that nothyng can bee
made of it. But scarce is there any
age so tender that is not able to re-
ceyue learyng. No age sayth Se-
neca, is to late to leaue: whether
that be true or no I wot not, surely
elderly age is very harde to learne
some thyngs. This is doubtles, that
no age is so yonge but it is apte to
be taught, w^{ch} specially those thyn-
ges vnto the whych nature hath
made vs, for as I sayd: for thys pur-
pose she hath geuen a certen peculi-
er desyre of folowynge, that what so
euer they haue herde or seene, they
desyre to do the lyke, and reioyse
when they thynke they can do any
thyng: a man wolde saye they wer
apes. And of thys tyseth the sprytle
coniecture of their wyte and aptnes
to be taughte. Therefore as soon as
the man chyld is borne, anon he is
apte to lerne maners. After whē he
hath begon to speake, he is mete to
be taught letters. Of what thyng
regarde is sprytle to be had, a readi-
nes by & by is geuen to lerne it. For
learyng although it haue infinite
comor

A Declamacion

commodities, yet excepte it wayte
vpon vertue, it bypnyerth moze
harm then good. Wherthilpe was
refused of wyse menne theire sen-
tence, which thought that children
vnder seven yeres olde shulde not be
set to lernyng: and of thys sayinge
manye beleued Hesiodus to be the
author, albeit Aristophanes the gra-
marian sayd, that those morall pre-
ceptes in the whych worke it was
writen, were not made by Hesio-
dus. Yet nedes must be be some ex-
cellēt wyter, which put forth such
a booke that euen learned menne
thought it to be of Hesiodus doing.
But in case it were Hesiodus, with-
out doute yet no mans authoritie
oughte to be of suche force vnto vs,
that we shulde not folowre the bet-
ter if it bee shewed vs. Howebeit
who so euer wer of thys mynd, they
meant not thys, that all thys time
vntyll seven yeres shulde bee quite
voyde of teachyng, but that before
that tyme children shulde not bee
troubled wth the labour of stu-
dies, in the whych certeine tedious-
nes muste bee deuoured, as of can-
ninge

made by Erasmus.

nyng wythout booke, sayinge the
lesson agayn, and wyth wyprynge
it, for scant maye a man fynde anye
that hath so apte a wyttie to bee
taught, so tractable and that so wil
followe, whiche wyll accustume it
selfe to these thynges wythout pry-
kyng forward. Chrysippus appoynt-
ed thre yerres to the nourses, not
that in the meane space there shulde
be no teachynge of manners, and
speech, but that the infante shulde
be prepared by saye meanes to lern
vertue and letters, ether of the nur-
ses, or of the parentes, whose ma-
ners wythout peraduenture do help
very much to the good fashionynge
of chyldren. And because the beste
teachynge of chyldren is, to speake
playnly and wythout faule, in this
afore tyme the nourses and the pa-
rentes helpe not a lytle. Thys be-
gynnyng, not only very muche pro-
fiteth to eloquence, but also to iudge-
ment, and to the knowledge of all
disciplines: for the ignorance of
tonges, ether hath marred all the
sciences, or greatly hurt the, euē di-
uinitie it selfe also, physicke & law.

The

A Declamacion

The eloquence of the Bracchians was muche mcreuyed at in tyme paste, but for the most they mygbre thanke very mother Cornelia for it, as Tullie iudgeth. It appeareth sayth he, that the chyldren wer not so much brought vp in the mothers lappe, as in the mothers comunicacion. So theyr fyrste scholynge was to them the mothers lap. Lelia also expressed in her goodly talke the eloquence of her father Caius. And what marueile. While she was yet yonge she was dyed wyth her fathers comunicacion, euen when she was bozne in his armes. The same happened to the two sisters, Marcia and Licinia, neeces vnto Caius. Specially is praysed the elegance of Licinia in speakyng, whiche was the daughter of Lucius Crassus, one Scipios wyfe as I wene. What nedes many words? All the house and all the kynnedeuens to the nephews, and theire cosyns dyd often expresse elegance of their fore fathers in artificiaall and cunnyng speakyng. The daughter of Quintus Hortencius so expresse
sed

made by Erasmus.

sed her fathers eloquence, that ther
was longe ago an oracion of vers
to le, that she made before the offi
cers called Triumviri, not only (as
fabius sayth) to the people of wo
mankind. To speake without faur
no litle helpe byunge also the nour
ses, tutors, and playe selowes. For
as touching the tonges, so great is
the readines of that age to learne
them, that within a few monethes
a chyld of Germany maye learne
frenche, and that whyle he dothe
other thinges also: neyther dothe
that thyng come ever better to
passe then in rude and rerye yonge
peres. And if this come to passe in
a barbarous and vntutted tonge,
whych myteth otherwyle then it
speakerh, and the whych hath the
schyrbes and wordes scarce of a
man, howe muche more easely wyl
it be done in the Greeke or Latine
tonge? Kyng Mithridates is dead
to haue perfectly knowen. cxii. ton
ges, so that he could plead the lawe
to euery nacion in theirowne ton
ges withoute anye interpreter.

Themistocles within a peres space

l. i. lerned

A Declamacion

learned perfectly the Persians tongue
because he wolde the better cōmen
with the kyng. If ſū what old age
can do that, what is to be hoped for
of a chyldre? And all this busynesse
ſtanderh ſpecially in two thynges,
memozre, and imitation. We haue
ſhewed before alreedy that there is
a certein naturall greate deſyre in
chyldren to folowe other, and very
wyſe men wyte that memorie in
chyldren is verſe ſure in holdinge
faſte: and if we diſtruſt their autho-
ritie, experience it ſelfe wyl proue
it vnto vs. A hoſe thynges that we
haue ſeene beynge chyldren, they ſo
abide in our mindes, as though we
had ſene them perſer date. Things
that we read to day whē we be old,
with in two daies after if we read
the agayn they ſeme newe vnto vs.
Furthermoze howe fewe haue we
ſeene whych haue had good ſucceſſe
in lernynge the tonges when they
were olde? And if ſome haue wel
ſpedde them in knoweledge, yet
the right ſound and pronounciacion
bath chaunced either to none, or to
very few. For rare examles be no
common

made by Erasmus.

common rules. Neyther for thys
musse we call chyldren to lerne the
tonges after sixtene yere olde, be-
cause that the elder Cato lerneo la-
tine, and Greeke, when he was thre
score and ten yeres olde. But Cato
of Africa muche better lerned then
the other and more eloquent, when
he was achylde was continuallpe
wyth hys master Sarpedo. And
here we ought so much the more to
take heede, because that yonge age
led rather by sense then iudgemēt,
wyl allone or peraduenture soner
lerne leudnes & thynge p be naught.
Yea we forget soner good thynge
thē naught. Gentile philosophers
espyed that, & merueyled at it, and
could not search out the cause, whi-
che christē philosophers haue shew-
ed vnto vs: which telleth p this re-
dines to mischicfe is setteled in vs
of Adam the first father of mākind.
Thys thynge as it can not be false,
so is it very true, that the greatestte
parte of this euyl cōmeth of leude
and naughty byngyng by, in espe-
ciallpe of tender yowthe, whiche is
plyeable to euerye thynge.

L.ii.

We

A Declamacion

We fynd in wrytyng that great Alexander lerned certeine fautes of hys master Leonides, whiche he could not leaue when he was well growē vp, and a great Emperour. Therefore as long as amonge the latines flozished that olde vertuousnes of good maners, chyldren were not committed to an hyselynge to be taught, but were taughte of the parentes them selues & their kynsefolke, as of their vncles both by father and mother, of the graundfathers, as Plutarch sayth: For they thought it especially petyned to the honour of their kynted, if they had very manye excellentlyc well seene in liberall knowledg, where as now adayes all nobilitie almost stādeth in painted & grauen armes, dauncing, huntynge, and dicynge. Spurius Carbillus of a bond man made free, whose patrone Carbillus brought in the fyrste example of diuorce, is reported to be the fyrste that taught an open grāmer schole. Before thys tyme it was counted a verie vertuous office if euery mā taughte hys kynsefolke in vertue
and

made by Erasmus.

and lernyng. Nowe is thys they:
oulpe care, to seeke for their chylde a
wyse wyte a good dowrye. That
done, they thynke they haue done
all that belougeth to a father. But
as the world is alwayes redy to be
worse and worse, dayntines hath
perswaded vs to comant this office
to a tuter that is one of our house-
holoe, and a gentelman is put to be
taught of a seruaunte. In whyche
thyng in dede, if we wolde take
hede whom we chosse, the jeopardy
were so muche the lesse, because the
teacher liued not only in þe fathers
syght, but also wer vnder hys pow-
er if he dyd amysse. They that wer
very wyse, either bought lerned ser-
uautes, or prouided they myghte
be lerned, that they myghte be tea-
chers to their children. But howe
muche wyse were it, if the parents
wolde get lernyng for thys entent,
that they them selues myght teach
theyr owne chylde. Verely by
thys meanes the profite wolde be
double, as the comoditie is double
if the Byshoppe shewe hym selfe a
good man, to the entente he maye
L.iii. encozage

A Declamacion

encourage verp many to the lone of
verrue. Thou wylt sape: euerp mē
hath not leasure, and they be lothe
to take so greate payne. But go to
good sʒ, Lette vs caste wyth our
selfe howe muche tyme wee lose at
dice, bankertpuge, and beholdynge
gape syghres, and playinge wyth
fooles, and If weene wee shall bee
ashamed to sape wee lacke leasure
to that thyng whych oughre to be
done, all other set asyde. We haue
tyme sufficiente to do all we shulde
do, if we bestowe it so chʒistelye as
we shulde do. But the dape is short
to vs, whē we lose the greater part
thercof. Consider thʒs also, howe
greate a porcion of tyme is geuen
now and then to the foelyshe busi-
nes of our friendes. If we can not
do as they all wolde haue vs, ver-
lye wee oughre chiefly to regarde
our chʒdʒen. What payne refuse
we to leaue vnto our chʒdʒen a
ryche patrimonye and well stabli-
shed: and to get that for them whi-
che is better then all this, shulde it
pʒke vs to take labour: namelye
when

made by Erasmus.

When naturall loue and the profite
of them whiche be mooste deareste
vnto vs, maketh sweete al the grief
and payne. If that were not, when
wolde the mothers beare so longe
tediousenes of chyldebyrth and nur
syng. He loueth his sonne lyghtlye
whych is greued to teache hym.
But the manuer to enstrucke them
was the more easy to them in olde
tyme, because the learned and un-
learned people spake all one tong,
saue that the learned spake more
truellye, more elegantly, more wise-
lye, and more copiously. I confesse
that, and it were a very shorte way
to learyng, if it were so now a
dayes. And there haue bene some
that haue gone aboute to renews
and bypunge again those olde exam-
ples, and to doo as those olde fa-
thers haue done afore tyme, as in
Whysia, Canterians, in Spayne
Queene Elisabeth the wyfe of Fer-
dinandus, oute of whose familie
there haue come forth the very ma-
nye womenne bothe merueylouse-
lye well learned and vertuous.

L.iii. Among

A Declamacion

Among the englishe men, it greued
not the ryght worthyful Thomas
More, although beyng much occu-
pyed in the bygges matters, to be
a teacher to hys wyfe, daughters,
and sonne, fyrste in vertue, and af-
ter to knowledge of Breke and La-
tine. Whereby this ought to be done
in those that we haue apoynted to
learnynge. Neyther is there anye
ieopardie that they shulde be igno-
raunt in the peoples tonge, for they
shall learne that whether they wyl
or not by companie of men. And if
there be none in our house that is
learned, anon we shulde prouide for
some cunnyng man, but tryed both
in maners and learnynge. It is a fo-
lyshe thyng to make a prose in thy
sonne, as in a slaue of litle value,
whether hys teacher be learned or
not, and whether he bee a good
man that thou haste gotten hym or
not. In other thinges pardon may
be geuen to negligence, but here
thou muste haue as manye eyes as
Argus had, and muste be as vigi-
lant as is possible. They say: a man
maye not choyse do a faute in war:
hete

made by Erasmus.

here it is not laweful to do once a-
miffe. Moreover the foner the child
ſhall be ſet to a maſter, ſo much ſhal
hys byrnyng up come the better
to paſſe. I knowe ſome men fynde
thys excuſe, that it is leoparde leſt
the labour of ſtudies make y good
health of the tender bodye weaker.
Here I myght enſure, y althbughe
the ſtrength of the bodye wer ſum-
what taken awaye, that thys incō-
moditie is well recompensed by ſo
goodly gyftes of the mynd. For we
faſhion not a wreſtler, but a philo-
ſopher, a gouernour of the common
wealth, to whō it is ſufficient to be
healthful, although he haue not the
ſtrength of Milo: yet do I cōfeſſe
that ſomewhat we muſt tender the
age, that it maye ware the moze lu-
ſtye. But there be manye that ſoo-
lyſhly do feare leſſe their chyldren
ſhulde carche harme by learnynge,
whych yet feare not the much grea-
ter peryll that cometh of to muche
meate, whereby the wyttes of the
litle ons no leſſe be hurted then bee
theyr bodies by kyndes of meates
and drynkes that be not meete for
that

A Declama cion

that age. They bypunge theyr lytle
 children to great and longe feastes,
 yea feastyng sometyme vntyl satte
 forth nyghtes, they fry them wyth
 salt and boate meates. sometyme cu-
 tyl thei vomite. They bynde in and
 loade the tender bodie wyth vn-
 handsome garmentes to set them
 out, as some trym apes, in mans ap-
 parel, and other wayes they wea-
 ken their children, and they neuer
 more tenderly be afrayed of their
 health, then when comunicacion is
 begon to be had of lernynge, that
 is of that thyng whych of al other
 is moste wholsome and necessarpe.
 That whych we haue spoken tou-
 chynge health, that same pertaineth
 to the care of bys bewtey, whych
 as I confesse is not to be lyght set
 bye, so to carefully to be regarded,
 is not very meete for a man. Ac-
 ther do we more werwardlye fear
 any other thyng then the hurt of it
 to come by studie, where it is hurt a
 greate deale more by surfet, drou-
 kenness, vntymelye watchynge, by
 fyghtynge and woundes, finally by
 vnglacious pockes, which scarfe a
 ny

A wayward
 feare for hur-
 ting childres
 bewtey.

made by Erasmus.

no man escapeth that liueth intem-
peratly. From these thyngs rather
let the see they keepe their children
then fro lernyng, wvch so careful-
ly take thought for the health and
bemye. Howbeit thys also may be
prouided for by our care & diligēce
that they shuld be very litle labour
and therfore litle losse. This shal be
if theyther many thyngs, neither es-
peciallyght thyng be taught them
when they be young, but the best on-
ly & that be mete for their age, whi-
che is delighted rather in pleasaunt
thynges then in subtile. Secondly,
a fayre manoure of teachyng shal
cause that it may seme rather a playe
then a labour, for here the age must
be beguiled with sweete flattering
wordes, which yet cā not tell what
fruit, what honour, what pleasure
lernyng shal byng vnto them in
tyme to come. And this partly shal
be done by the teachers gētlenes, &
curteous behaueour, & partly by
his wit & subtile practise, wherby he
shal deuise diuerse pretty meanes to
make lernyng pleasaunt to the chylde, &
pul hym away fro feling of labour.

Provisiō for
easinge chyl-
drens labour

For

A Declamacion

For there is nothyng worse then
when the waywardnes of the ma-
ster causeth the children to hate ler-
nyng before they knowe wherfore
it shulde be loued. The fyrst degree
of lernyng, is the loue of the master.
In procelle of tyme it shall come to
passe that the chylde whych fyrst be-
gan to loue lernyng for the masters
sake, after wards shall loue the ma-
ster because of lernyng. For as ma-
ny gistes are very nere vnto vs euē
for thys cause, that they come from
them whome wee loue verye: so
lernyng, to whom it can not yet be
pleasaunt thowoe discrecion, yet
to them it is acceptable for the loue
they beare to the teacher. It was
very well spoken of Alocrates that
he lerneth very much, whych is de-
sirous of lernyng. And we gladye
lerne of them whome we loue. But
some be of so vnpleasaunt maners
that they can not bee loued, no not
of their wyues, theyr countenaūce
lowyng, their compaignie currishe,
they seme angrye euē when they
be best pleased, they can not speke
fayre, scarce can they laughe when
men

made by Erasmus.

men laugh vpon them, a man wold
saye they were bozne in an angrie
hour. These men I iudge scant wor-
the to whome we shulde put oure
wylde horses to be broken, muche
lesse wold I thynke that thys ten-
der and almost suckynge age shuld
be committed to them. Yet be ther
some that thynke that these kynde
of men, euen in especyally worthe
to be set to teache yonge chyldren,
wylest they thynke their sturdy-
nes in lookynge is holynes. But it
is not good trustynge the lookes, vn-
der that frownyng face lurke oftē
tymes most vchaste and wanton
maners, neyther is to be spoken a-
monge honeste men, to what shame
fulnes these bouchers abuse chyl-
dren by fearyng them. No no: the
parentes the selues can well bring
vp theyr chyldre, if they be no more
but feared. The fyrste care is to be
beloued, by lytle and lytle folow-
eth after, not feare, but a certen li-
bertyll and gentle reuerence which
is more of value then feare. Howe
properly then I praye you be those
chyldren prouided for, which being
yet

A Declamacion

pet seante foute yere olde are sente
to schole, wher sprieth an vnknam
en scholemaster, rude of manners,
not verpe sober, and sometyme not
well in hys wytte, often lunatike,
oz haupnge the fallynge speknes, oz
frenche pockes? For there is none
so vyle, so naughte, so wretched,
whome the common people thyn-
keth not sufficiente ynoughe to
teache a grammer schole. And thei
thynkynge they haue gotten a king
dome, it is marueyle to see howe
they set vp the bystels because thei
haue rule, not vpon beastes, as say-
eth Terence, but vpon that age whi-
che ought to be cherished wpth all
gentlenes. You wolde saye it were
not a schole, but a tormentynge
place: nothynge is hearde there be-
side the flappynge vpon the hande,
beside porckynge of rodde, besyde
howynge and sobbinge and cruell
threatynge. What other thynge
maye chyldren learne hereof, then
to hate learyng? When this hate
red hath once setteled in the tender
myndes, yea when they be old they
abhorre studie. It is also muche
more

made by Erasmus.

more foolyshe, that some men sende
their lytle chyldren to a pyupthe
drunken woman to learne to reade
and wyte. It is agaynste nature
that women shulde haue rule vpon
menne: besyde that, nothyng is
more cruell then that kynde, if they
bee moued with anger, as it wyll
soone be, and wyll not cease tyll it
be full reuenged. Monasteries al-
so, and colleges of brethren, for so
they cal them selues, seeke for their
liuynge hereof, and in theyr darke
corners teache the ignoraunt chyl-
dren commenlye by menne that be
but a lytle learned, or rather scud-
lye learned, althoughe we graunte
they bee bothe wyse and honeste.

This kynde of teachynge howe so
euer other menne allowe it, by my
counsell no manne shall vse it, who
soeuer entendeth to haue hys child
well brought vp. It behoueth that
eyther there were no schole, or else
to haue it openlye abroad. It is a
shorte waye in dede that comonlye
is vsed: for manye be compelled of
one more easelye by feare, than one
broughte vp of one liberallye.

But

A Declamacion

But it is no great thyng to beare
rule vpon Asses or Stoune, but to
byngge vpon chyldren libtallye as it
is vcer hard, so is it a goodly thing.
It is rraunp to oppresse citizens
by feate, to keepe them in good or-
der, by loue, moderacion and prus-
dence, it is princely. Diogenes be-
yng taken of the Agenites, and
brought oute to be solde, the cryer
axed hym by what title he wolde
be set out to the byer. Are quod he
if any wyl bye a man that can rule
chyldren. At this straunge prayse
manye laughed. One that hadde
chyldren at home communed wth
the philosopher, whether he could
do in dedde that he professed. He
sayde he coulde. By shorte commu-
nicacion he percepued. he was not
of the cōmon sorte, but vnder a pore
cloke, ther was hydden great wise-
dome: he bought hym, and brought
hym home, & put his chyldre to hym
to be taught. As y Scots say, ther
be no greater beateres then frenche
scholemasters. When they be tolde
thereof, they be wonte to answer,
that that naciō euen lyke the phri-
gians

made by Erasmus.

gians is not amended but by stripes.
Wherby this be true let other men
iudge. Yet I graunt that there is
some difference in the nation, but
much more in the propertie of euery
seuerall wytt. Some you shall so-
ner kyl, then amende wyth stripes:
but the same by loue and gentle ma-
nitions you may leade whither ye
wyl. Truth it is that of this dis-
position I my selfe was when I
was a childe, and when my master
whych loued me aboue all other, be-
cause he sayd he conceiued a certen
great hope of me, toke more heed,
watched me well, and at laste to
proue howe I could abyde the rod,
and laying a fault vnto my charge
which I neuer thought of, did beat
me, that thinge so put awaye from
me all the loue of studie, and so dis-
couraged my chyld by the mynde, that
for sorowe I hadde almost consu-
med awaye, and in deede folowed
therof a quartaine ague. When at
laste he had perceiued his fault, as
mong his friendes he bewailed it.
This wytt (quod he) I had almoste
destroyed before I knewe it. For he
A. i. was

A Declamacion

was a man both wyttys and well
learned, and as I thynke, a good
mā. He repēted him, but to late for
my parte. Here nowe (good sp^r) cō-
fessure me howe many frowarde
wyttes these vilernd greatchea-
ters do destroie, yet proud in their
owne conceite of learning, wape-
ward, drunken, cruel, and that wyl
beate for their pleasure: them sel-
ues of such a cruell nature, that
they take plesure of other mens tor-
mentes. A beke kynde of men shuld
haue ben bouchers or hangmē, not
teachers of youth. Nether do any
torment chyldren more cruelly, the
they that canne not teache them.
What shuloe they do in scholes but
passe the daye in chydryng and bea-
tyng? I knewe a diuine and that
familierly, a man of greete name,
whych was neuer satisfied wth
crudelity against his scholers, whē
he him selfe had masters that were
very great beaters. He thought
p^r dyd much helpe to cast downe the
fierces of their wittes, & tame the
wātonnes of their youth. He neuer
feasted amonge bys flocke, but as
Comedies

made by Erasmus.

Comedies be wont to haue a mery
endynge, so contrary when they had
eaten theyr meat, one or other was
hated oute to be beaten wth rods:
des: and sometime he raged against
them that had deserued nothyng,
euen because they shuld be accus-
med to stripes. I my selfe on a tyme
stode nere hym, when after dinner
he called out a boie as he was wont
to do, as I trow ten yere olde. And
he was but newe come frome hys
mother into that company. He told
vs before that the chyld had a very
good woman to hys mother, and
was earnestly committed of her vnto
to hym: anon to haue an occasion
to beate hym, he beganne to laye
to hys charge I wotte not what
wātounesse: When the chyld shew-
ed hym selfe to haue nothyng lesse,
and beckened to hym to whome he
committed the chiefe rule of hys
colledge, surnamed of the thynge, a
tormentoure, to beate, hym he by
and by caste downe the chyld, and
beate hym as though he had done
sacrilege. The diuine sayde once or
twyse, it is enoughe, it is enoughe.

¶.ii. But

A Declamacion

But that tormentour deasse with
feruentnes, made no ende of his bo
cherp, tyl the coploe was almost in
a sounde: Anon the diuine turninge
to vs, he hath deserued nothinge
quod he, but that he muste be made
lowe. Who euer after that maner
hath taught hys Aue, or hys Alle:
A gentle horse is better tamed with
puping of the mouth or soft hand-
lyng, then wyth whyppe or spurres.
And if you handle hym hard, he wil
whynne, he wyl kycke, he wyl
byte, and go backwardes. An ore if
you pricke hym to harde wyth go-
des, wyl caste of his pocke, and run
vpon hym that pricked hym. So
muste a gentle nature be handled
as is the whelp of a Lion. Onlye
are tamed Elephantes, not vio-
lence, neyther is there any beaste so
wyld, but that it wyl be tamed by
gentlenes, neyther any so tame, but
inmoderate cruelnes wil anger it.
It is a scruple thyng to be chaste-
ned by feare, and common custome
callet hyldezen free men, because
liberall and gentle bringyng vp be-
commeth them, much unlike to scr-
uple

made by Erasmus.

uile. Yet they that be wyse do thys rather, that seruauntes by gentlenes and benefices leaue of their slaue the conditions: remembryng that they also be men, and not beastes. There be rehearsed meruelous examples of seruaunts toward their masters, whome verely they shulde not haue founde such if they hadde kept them vnder only by stryppes. A seruaunt if he be corrigible is better amended by monitions, by honestie, & good turnes, then by stryppes: if he be paste amendement, he is hardened to extreme mischief and eyther wyll runne a'wayne and rob hys master, or by some craft go aboute his masters deathe. Sometime he is reuenged on his masters crueltye, though he it coste hym his lyfe. And there is no creature more feresul the man, who cruell iniurie hath taught to dyspyse his owne lyfe. Therefore the commō prouerb that sayth a man hath as many enemies as he hath seruauntes, If it be true, I thynke it may be chiefly imputed to the vnrasonableness of the master: for it is a poynte of

B.iii. arte

A Declamation

arte, and not of chaunce to rule wel
seruauntes . And if the wyser ma-
sters go aboute thys thyng, so to
ple their seruauntes, that they shuld
serue them well and gently, and in
steede of seruauntes had rather haue
them fre men, how shameful is it bi
bryngyng vp, to make seruauntes of
those that be gentle and free by na-
ture? Not wythout cause dothe the
olde manne in the comedie thycke
that there is greate difference be-
twixte a master and a father. The
master only compelleth, the father
by honestie and gentlenes accus-
meth his sonne, to do well of his
owne mynde, rather then by feare
of an other: and that he shulde bee
all one in his presence and behind
his backe. He that can not do this
sayth he, lette hym confesse that he
can not rule chyl dren . But there
oughte to be a litle more difference
betwixte a father and the master,
then betwixt a kyng and a tyrant.
Wee putte awaye a tyrante from
the common wealthe, and we chose
tyrauntes, yea for oure sonnes, ey-
ther we oure selves exercyse tyrans
uys

made by Erasmus.

nye vpon them. Howbeit this
pyle name of seruitude cughte vt-
terlye to bee taken awaye oute of
the lyfe of chrysten menne. Sature
Paule despyretb Philo to bee good
to Onesimus, not nowe as a ser-
uaunte, but as a deere brother in
steede of a seruaunte. And wrytyng
to the Epheſians, he mouyeth the
masters to remitte theyr bytter-
nesse agaynst theyr seruautes, and
their threathynge, remembryng
that they are rather felow seruaun-
tes then masters, because they both
haue a common master in heauen,
whych as well wyll purghe the
masters if they do amysse, as the
seruautes. The Apostle wolde not
haue the masters ful of threathynge,
muche lesse full of beathynge: for he
saythe not, pardonynge your stry-
pes, but pardonynge your threate-
nynges, and yet wee wou'de haue
oure chyldren: nothynge but bea-
ten, whych scarce the Galeye ma-
sters or Sea robbers do agaynst
theyr slaues and rowers. But of
chyldren, what dothe the same A-
postle commaunde vs?

Q.iii. In

A Declamacion

In somuch he wyl not haue them
beaten clauy helv, he cōsaunders
all cruelte and bytternes to be a-
waye from our monitions and chy-
dng. You fathers say the he, pro-
uoke not your chyldren to anger,
but bring them vp in discipline and
chastysng of the Lorde. And what
the discipline of the lorde is, he shal
soone se that wyl consider, wyth
what gentlenes, what meekenes,
what charite the Lord Iesus hath
taught, suffered, and worshed and
brought vp by litle and lytle his dis-
ciples. The lawes of man do tem-
per the fathers power: the same
also permit vnto the seruauntes an
accon of euyl handlyng, and from
whence then cometh thys cruel-
te amonge christen men? In tyme
passe one Aucion a knight of Rome,
whylest he wente about to amende
hys sonne by beatynge hym vnume-
surably, he kyled him. That cruel-
te so moued the people, that the
fathers and chyldren haied hym in
to the market place, & al to be pic-
ked hym, thrust him in wyth theyr
wrytynng pinnes, nothyng regar-
dynge

made by Erasmus.

ding the dignitie of his knightthod,
and Octavius Augustus had much
a do to saue hym. But now a daies
howe many Aurons do we see whi
che thowhe cruell beatinge, hurie
the chyldezens beate, make them
oue eyed, weaken them, and some-
tyme kyll them. Roddes serue not
to some mens crueltie, they turne
them and beate the wth the great
ende, they geue them buffettes, and
stryke the ponge ons wth their fi-
stes, or what soeuer is next at hand
they snatche it, and dash it vpon
them. It is told in the lawe, that a
certain sowter, when he layd one of
his sowters vpon the hynder parte
of the heade wth a lasse, he stroke
oute one of hys eyes, and that for
that dedde he was punished by the
lawe. What shall we saye of them
whiche beside their beatings, do
the shamefull despite also? I woulde
neuer haue beleued it, excepte both
I had knowen the chylde, and the
doct of this crueltie perficelye.

A chylde yet scante .xii. yere olde,
whose honeste parentes had done
good to his master, they handled so
cruelly

A Declamacion

cruellye, that scarce anye suche ty-
rant as was Mezencius or Phar-
latis coulde do more cruelly. They
caste so much mans donge in to the
chyldees moutb þ̄ scarceþ̄ he coulde
spit, but was cōpelled to swallowe
downe a great parte of it. What ty-
rant dyd euer suche kynde of de-
spyght? After suche daynties, they
exercysed suche lordelynes. The
chylde naked was hanged vp wyth
cordes by þ̄ armeholes, as though
he hadde bene a stronge threfe, and
there is amonge the Germanes no
kynde of punishment more abhor-
red then thys. Anone as he henge,
they all to beat hym wyth roddees,
almoste euen tyll deathe. For the
more the chylde denyed the thyng
that he dyd not, so muche the more
dyd they beate hym. But also to
thys, the tormentour hym selfe al-
moste more to be feared then the ve-
rie punishmente, bys eres lyke a
serpente, bys narrowe and wythe
moutb, bys sharpe voyce lyke a spi-
rite, bys face wanne and pale, bys
head toulng about, threathnynges
and rebukes s.che as they lusted in
theyr

made by Erasmus.

theyr anger: a manne wolde haue
thought it a furie out of hel. What
folowed? anon after this punishe-
ment the chylde fel sicke, with great
ieopardye both of mynde and lyfe.
Then this tormentour began fyrst
to complayne, he wrote to hys fa-
ther to take awaye hys sonne as
soue as could be, and that he had be-
flowed as much phisicke vpon him
as he coulde, but in vayne vpon the
chylde that was paste remedye.

When the sickens of the body was
somewhat put away by medicines,
yet was the minde so astonied, that
we feared lest he wold neuer come
agayne to the olde strength of hys
mynd. Neither was thys so cruellty
of one daye, as longe as the childe
dwelte wyth hym there passed no
daye but he was cruelly beate once
or twice. I know so suspectest o reas-
der, that it was an haynouse faute,
wherunto so cruell remedie was vs-
sed. I wyl shew you in few words.
Ther was fowr both of hys so was
beaten, and of two others, theire
bookes blotted wyth ynke, theire
garmentes cutte, and theire huse a-
rayed wyth mauncs donge.

He

A Declamacion

He that played thys playe was a
cypde bozne to all myscbiefe, whiche
by other vngtracious dedes af-
terwardes, made men beleue the e-
ther to be true that were done be-
fore. And he was nephewe by the
sisters syde to this mad docter: eue
then playing a part befoze to these
thyngs whych souldiers are wont
to do in bataile or robbynge. At an
hostes house of his, he pulled oute
the faucet, and let the wyne runne
vpō the ground, and as one to shew
a pleasure, he sayde that he felt the
sauour of the wyne: wryth an other
of hys felowes he daylye played at
the sword, not in sporte, but in ear-
nest, that euen then you myght wel
perceyue he wolde be a thiefe or a
murtherer, or whych is very lyke
to them, that he wolde be an hyred
souldier. Although the teacher fa-
uored hym, yet fearynge lest they
shulde one kyll an other, he sente a-
waye his cosen. For he had for that
other a good rewarde: and he was
of this sorte of gossellers, to whom
nothing is more swete then monie.
His godfather was made surely to
beleue

made by Erasmus.

beleue that the child was wth a good
and diligent master, when in deede
he dwelte wth a boucher, & was
continually in company, and made
drudge with a man that was halfe
mad, and continually sicke. Thus
fauouringe more his kynseman then
hym by whom he had so much pro-
fite, the suspicion was layde vpon
the harmeles, to whom they ascri-
bed so much malice that he wolde
teare and defile his owne garmen-
tes to auoide suspicion if any suche
thyng had bene done. But the child
comynge both of good father and
mother, dyd neuer shewe any tokē
of such a naughtie disposition: and
at thys daye there is nothyng far-
ther from all malice then are hys
maners, whiche nowe free frome
all feate telleth all the matter in
order as it was done.

To suche tutors do honest citizens
committe their chyldren whome
they mosse loue, and suche do com-
playne that they be not wel rewar-
ded for their paynes. And this tor-
mentour wolde not once knowe-
ledge he had done amisse, but had
rather

A Declamacion

rather playe the starke mad man,
then confesse his faute : and yet a-
gaynst such is not taken an accion
of euyl handlyng, neither hath the
rigoure of the lawe anye power a-
gaynst suche huge crueltie. There
is no anger worse to be pleased the
theirs that be lyke to haue the sal-
lynge sycknes. Howe many things
be crepte in, into the lyfe of christen
men, not meete neither for the whi-
gians nor þ Scythians, of þ which
I wyl shew one much like this mat-
ter. The yong gentlemā is send in
to þ vniuersitie to lerne the libetall
sciences. But w how vngentle de-
spightes is he begun in them? First
they rub his chyn, as though they
wolde shauē his bearde : hereunto
they vse pisse, or if ther be any fouler
thyng. This liquour is dashed into
his mouth, & he may not spit it out.
With paynfull bobbes they make
as though they dretwe hores from
him: sōtyme he is cōpelled to drinke
a great deale of vnegete or salte, or
whatsoeuer it listeth þ wylde cōpa-
ny of yong mē to geue him : for whē
they begin the play, they make him
swere þ he shal obey al that they cō-
maund

made by Erasmus.

maund him. At last they hoyle him
up, & dafte his backe against a post
as oftē as they list. After these so ru-
stical despighes lūtime soloweth
an ague or a paine of þ backe þ ne-
uer cā be remedied. Certes this foo-
lish play enderth in a dicken baket:
wh such beginninges enter they into
þ studies of liberal sciences. But it
were mete that after this sorte they
shuld begin a boucher, a tormētour
a baud or a bōde slaue or a boremā,
not a child appointed to þ holy stu-
dies of learning. It is a metuel that
yongmē geuen to liberal studies be
mad after this fashid, but it is more
metuel þ these things be allowed of
suche is haue the rule of youth. To
so foule & cruil folyshenes is pretē-
sed the name of custume, as though
the custume of an euil thing wer as
ny thing else thē an old errour, to vi-
de ought so much the more diligen-
ly to be pulled vp bicause it is crept
among many. So cōtinuerh amōg
the diuines þ maner of a vesper, for
they note an euyl thyng w a like
name, moze mere for scoffers thē di-
uines. But they þ professe liberal sci-
ences, shuld haue also liberal sports.

But

A Declamacion

rather playe the rather mad man,
then confesse his fault: and yet a-
gainst such is not taken an action
of euill handling, neither hath the
rigoure of the lawe anye power a-
gainste suche huge crueltie. There
is no anger worse to be pleased the
theirs that be lyke to haue the fal-
lynge sickness. Howe many things
be crept in, into the lyfe of christen
men, not meete neither for the whi-
gians nor the Scythians, of the which
I wyl shew one much like this mat-
ter. The yong gentlemā is send in
to the vniuersitie to lerne the libeall
sciences. But w how vngentle de-
spightes is he begun in them? fyrst
they rub his chyn, as though they
wolde haue his bearde: hereunto
they vse pisse, or if ther be any fouler
thyng. This liquour is dashed into
his mouth, & he may not spit it out.
With paynfull bobbes they make
as though they drew bozres from
him: sōtime he is cōpelled to drinke
a great deale of vinegre or salte, or
whatsoeuer it listeth the world cōpa-
ny of yong mē to geue him: for whē
they begin the play, they make him
swere the he shal obey al that they cō-
maund

made by Erasmus.

mand him. At last they boyle him
up, & dresse his backe against a post
as ofte as they list. After these so ru-
stical despighies tūtime soloweth
an ague or a paine of þ backe þ ne-
uer cā be remedied. Certes this foo-
lish play endeth in a dished baket:
wh such beginninges enter they into
þ studies of liberal sciences. But it
were mete that after this sorte they
shuld begin a boucher, a tormētour
a baud or a bōde slaue or a botema,
not a child appointed to þ holy stu-
dies of learning. It is a metuel that
younge geuen to liberal studies be
mad after this fashid, but it is more
metuel þ these things be allowed of
suche as haue the rule of youth. To
so foule & cruell solpshenes is pretē-
sed the name of custume, as though
the custume of an euil thing wer a-
ny thing else thē an old errour, to vi-
de ought so much the more diligēt-
ly to be pulled vp bicause it is crept
among many. So cōtinueth amōg
the diuines þ maner of a vesper, for
they note an euyl thyng w a like
name, more mete for scoffers thē di-
uines. But they þ professe liberal sci-
ences, shuld haue also liberal sports.

But

A Declamacion

But I come againe to chyldren, to
whome nothing is more vnprouisa-
ble, then to be doted to stripes, whi-
che enormitie tauerth that the ge-
tle nature is intractable, and the
viler driuen to desperacion: and cō-
tinuance of the makerth that both
the bodie is hardened to stripes, &
the mynde to wordes. May we may
not oftentimes cōpde the to sharp-
pe. A medicine naughetly vsed,
makerth the sickenes worse, helpeth
it not, and if it be layde to continu-
allye, by litle and litle, it ceaseth to
be a medicine, and dothe nothinge
else then dothe stinkinge and un-
wholesome meate. But here some
man wil lape vnto vs the godlye
sayinges of the Hebrewes. He that
spareth the rod hateth his chyld
and he that loueth his sonne, bra-
reth hym muche. Agayne: Bowe
downe the necke of thy chyld in
youth, and beate his sydes whyle
he is an infante very yonge. Suche
chastisemente peraduenture was
meete in tyme past for the Jewes.
Nowe must the sayinge be expoun-
ded more ciuilly. And if a man wil
be

made by Erasmus.

as hard to vs wyth letters and syllables, what is more cruell then to bend the necke of a chyld, & to beat the sides of an infant? woldest thou not beleue that a bull were taught to p̄ plowgh, or an asse to bear pasciars, and not a mā to vertue? And what rewarde doth he promise vs? That he grope not after other meanes doers. He is afraid lest his son shulde be poore, as the greateste of all mischiefe. What is more coldly spoken then thys sentence? Let gentle admonicion be oure rodde, and sometyme chydying also, but sauced wyth mekenes, not bitternes. Let vs vse thys whyp continuallye in our chyldren, p̄ beyng wel brought vp, they maye haue at home a meanes to lye well, and not be cōpelled to begge counsell at their neighbours how to do their busines. As con the philosopher hath shewed. if sharpe spurres to quicken vp chyldrens wyttes, shame, and prayse: shame is the feare of a iust reproch, prayse is the noysher of all vertuous actes: wyth these prickes lette vs quicken our chyldrens wyttes.

R.i. Also

A Declamacion

Also if you wyl, I wyl shewe you a club to beate their sides wythall. Continually labour vanquisheth all thynges sayth the best of al poetes. Let vs make, let vs prycke the forwardes, & stirre call vpon them, by requitinge, repetyng, and often teaching: Wyth this club let vs beate the sydes of our infants. First let them lerne to loue, and maruell at vertue and lernyng, to abhorre sinne and ignorance. Let them hear some praysed for theyr well doinges, and some rebuked for their euyl. Let examples be brought in of those men to whom lernyng hath gotten bygh glorie, ryches, dignitie, and authoritie. And againe of them to whom their euyl condicions & wycked wythout all lernyng hath brought infamie, contempt, pouertie and myschicfe. These verely be the clubbes meete for christians, that make disciples of Iesu. And if we can not profite by monitions, nor prayers, neither by emulation, nor shame, nor prayse, nor by other meanes, euen the chastenyng wth the rod, if it so relyce, for desire quite, ought to be gentle & honest.

Emulacion
is an enuie
wythout malice, for desire

For

made by Erasmus.

For euen thys that the bodie of gentle children shulde be made bare, is a kind of despite. Howbeit I abius vtterly cōdemneth al þe custome to beate gentle chylde. Some mā wil saye, what shall be done to them if they can not be driuen to study but by stripes? I answer coldly, what wold ye do to asses or to oxen if they went to schole? Woldest thou not driue them in to the conrey, & put the one to the backhouse, the other to the plowe. For there be men as well bozne to the plowe and to the backhouse, as oxen and asses be. But they wyl saye: then decreaseth my flocke. What then? Yea and myne aduantage to. This is an harde matter: thys maketh them to wepe. They set more by money then by the profite of the chylde. But suche are all the cōmon sorte of folyshe teachers. I graunte. As the philosophers describe a wyse mā, þe rethoricians an orateur, such one as scarce maye be found in anye place: So muche more easye it is to prescribe what manner of man a scholmaster shuld be, then to find many þe wil be as you wold haue the.

R. II. But

club to beate their liues wpythall.
 Continually about banquettes all
 thynges sayd the best of al poeres.
 Let vs wake, let vs prycke the soz-
 wardes, & styl call vpon them, by re-
 quitinge, repetyng, and often tea-
 chynge: Wpyth this club let vs beate
 the spydes of our infantes. First let
 them lerne to loue, and maruell at
 vertue and lernynge, to abhor sinne
 and ignozance. Let them hear some
 prayled for theyr well doinges, and
 some rebuked for their euyl. Let ex-
 amples be brought in of those men
 to whom lernynge hath gottē bygh
 gloze, ryches, dignitie, and autho-
 ritie. And againe of them to whom
 their euyl condicions & wpyth
 out all lernynge hath brought infamie,
 contempt, pouertie and mys-
 chiefe. These verely be the clubbes
 meete for christians, that make dis-
 ciples of Iesu. And if we cā not pro-
 fit by monitions, nor prayers, ney-
 ther by emulation, nor shame, nor
 prayse, nor by other meanes, euen
 the chastenynge w the rod, if it so re-
 quire, ought to be gentle & honeste.
 For

Emulacion
 is an enuie
 wpythout ma-
 lice, for desire

the children might be made back, is to be as good
a kind of despire. Howbeit I abius as an other,
vicerely condemneth al þ custome to be as usually
beate gentle coploze. Some ma wil prapled.
saye, what shall be done to them if
they can not be driven to study but
by stripes? I answer resolidly, what
wold ye do to asses or to oxen if they
went to schole? Woldest thou not
drive them in to the conrey, & put
the one to the backhouse, the other
to the plowe. For there be men as
well boine to the plowe and to the
backhouse, as oxen and asses be.
But they will saye: then decreaseth
my flocke. What then? Yea and
myne aduantage to. Thys is an
harde matter: thys maketh them
to wepe. They ser more by money
then by the prosite of the children.
But suche are all the comou sorte
of folyshe teachers. I graunte. As
the philosophers describe a wyse
mā, þ rettoricians an orateur, such
one as scarce maye be found in anye
place: So muche more easye it is to
prescribe what manner of man a
scholmaster shuld be, the to find ma
ny þ wil be as you wold haue the.

R.ii. But

A Declamacion

Civile offi-
cers and pre-
lates shuld se-
that ther wer
good schole-
masters.

Wespasian.

Plinie.

But thys oughte to be a publyque
care and charge, and belongeth to
the ciuyle officer, and chiefe prelates
of the church: that as ther be men
appointed to serue in war, to singe
in churches, so muche more there
shulde be ordeined that shuld teach
citizens chyldren well and gently.
Wespasianus oute of hys owne co-
fers gaue yerely sixe hundred pounde
to Latine and Greke rethoricians.
Plinie the nephew of his owne li-
beralitie bestowd a great summe of
money to the same purpose. And if
the comerty in thys poynt be slacke,
certainly euerye man ought to take
hede at home for his owne house.
Thou wylt saye: what shall poore
men do which can scarce fynd their
chyldren, muche lesse hyre a master
to teach them? Here I haue no-
thyng to saye, but thys oute of the
comedie: We muste do as we maye
do, when we can not as we wolde.
We do shewe the beste waye of tea-
chyng, we be not able to geue for-
tune: Saue that here also the libe-
ralitie of ryche men ought to helpe
good wyttes, whych can not shewe
for the

made by Erasmus.

for the strength of naturall inclinacion because of pouertie. ¶ **P**ouertie hurteth good wittes, wyl that the gentleness of the master shulde be so tempered, that familiaritie, the companion of contempt, put not away honeste reuerence, suche one as men say Sarpedon was, tutor to Cato of Utica, which thowome bys gentle maners gat greate loue, and by bys vertue as lyke authoritie, causynge the chylde to haue a greate reuerence, and to set much by him wythout any feare of rodde. But these þ can do nothyng elles but beate, what wolde they do if they had taken vp on them to teache Emperours or kynges chylzen, whome it were not lefull to beate? They wyl saye that greate mens sounes muste be excepted from thys fashon. What is that? Be not the chylzen of citizens, men as well as kynges chylzen be? Shulde not euerie manne as wel loue bys chylde as if he were a kynges sonne? If his estate be somewhat base, so muche the more neede hath he to be taught, and holpen by lernynge, that he maye come vp,

R.iii. from

A Declamation

from bys poze case. But he be of
hys degree, philosophy & lernynge is
necessaie to gouerne bys matters
well. Further not a few be called
fom lowe degree to hys estate, yea
sometime to be great byshops. All
men come not to this, yet ought e
al men to be brought up to come to
it. I will braule no more with these
greate beaters, after I haue tolde
you this one thing: How that those
lawes & officers be condemned of
wyse men, whych can no more but
fearc men wth punyshment, & do
not also entyse men by rewarde:
and the whych punysh the fautes, and
prouide not also þ nothyng be done
worthy punishmet. The same must
be thought of the comon sort of tea
chers, whych only beate for fautes,
and do not also teache þ mynd that
it do not amysse. They straitlie
require their lesson of them: if the
chylde sayle, he is beaten: and whē
this is done daily because the child
shuld be more accustomed to it, they
thinke they haue played the part of
a gaye scholemaster. But the chylde
shulde fyrste haue ben encozaged to
loue

made by Erasmus.

loue lernyng, and to be afearde to
displease hys teacher. But of these
thynges peraduenture some man
wyl thynke I haue spoken to much
& so myght I woorthely be thought,
except that almoste all men dyd in
this poynte so greatly offende, that
hereof a mā cā neuer speke enough.
Furthermore it wyl helpe verye
much, if he that hath taken vpon
hym to teache a chylde, so sette hys
mynd vpon hym, that he bear a fa-
therlye loue vnto hym. By thys it
shall come to passe, þ both the childe
wil lerne more gladly, & he shal fele
lesse rediousnes of his labour. For
in euery busines loue taketh away
þ greatest part of hardnes. And be-
cause afret the olde prouerbe: Lyke
reioyseth in lyke, þ master muste in
maner play the childe againe, that
he may be loued of the chylde. Yet
this lyketh me not, þ men set theyr
chilozen to be taught their fyrst be-
gynnings of letters vnto those that
be of extreme and dotyng olde age,
for they be chyldezen in verye dedde,
they sayne not, they coulde sayt not,
stutrage, but stutte in dedde.

A sentence to
be marked.

R.iii. I

A Declamacion

A wolde wythe to haue one of a lustye yonge age, whome the chylde myght delyght in, and which wold not be lothe to playe euerye parte.

A lphengnge of scholemasters and nurses together.

Thys man shulde do in fashionyng hys wytte, that parentes and nurses be wont to do in formyng the bodye. Howe do they fyrste teache the infante to speake lyke a man? They applye their wordes by lylpynge accordyng to the chylde's tatlunge. Howe do they teache them to eat? They chaw fyrst their milke soppes, and when they haue done, by lytle & lytle put it in to the chylde's mouthe. Howe do they teache the to go? They bowe downe their owne bodies, and drawe in theyre owne strides after the measure of the infantes. Neyther do they fede them wyth euerye meate, nor putte more in then they bee able to take: and as they increase in age, they leade them to bigger thinges. First they seeke for noyssement that is meete for them, not differyng much fro mylke, whych yet if it be thrust into the mouthe to muche, either it chokerh the chylde, or beyng caste oute

made by Erasmus.

oute defileth his garmente. When
it is softely and pretely put in, it
doth good. Whych selfe thyng we
se cometh to passe in vesselles that
haue narrow mouthes: if you pour
in muche, it bubbleth out agayne,
but if you powre in a litle, and as it
were by droppes, in deede it is a
whyle, and sayre and softely erste,
but yet then fylled. So then as by
small morsels, and geuen now and
then, the lytle tender bodies are no
tyshed: in lyke manner chyldrens
wyttes by instruccions meete for
them taught easely, and as it were
by playe by lytle & litle accustume
thē selues to greater thyngs: & the
wearynesse in the meane season, is
not felte, because that small encrea
synges so deceyue the selyng of la
bour, that neuerthelesse they helpe
much to great profite. As it is told
of a certen wrestler, whych, accustu
med to beate a calfe by certein fur
longes, bare hym whē he was war
en a bull, wythoute anye payne: for
the encrease was not felt, whych e
uerie daye was put to the burden.
But there be some that looke that
children

The fedynge
of the bodie
and mynde
pared toge
ther.

A Declamacion

chyl dren shulde strayghtwape be-
come olde men, hauping no regarde
of their age, but measure the tender
wittes, by theyr owne strengthe.

Straight wape they call vpon them
bytterly, straight wape they strait-
ly require perfect diligence, by and
by they scorne wyth the forhead if
the childe do not as wel as he wold
haue hym, and they bee so moued
as though they had to do wyth an
elder body, forgettyng you maye be
sure þ they the selues wer once chil-
dren. How much more curteouse is
it that Pliny warneth a certen ma-
ster that was to soze. Remember
saythe he, that bothe he is a yonge
man, and that thou hast ben one thy-
selfe. But many be so cruel against
the tender chyl dren, as though they
remembred not neyther them selues,
neyther their scoles to be menne.
Thou wouldest that I shulde shewe
the chose thynges that be meete for
the inclinaciō of that age, and whiche
they shuld by and by be taughte the
lytle yongons. First the vse of tong-
ges whych commeth to them with-
out any greate studye, ther as olde
folkes

What things
lytle yonge
chyl dren shold
be fyrste
taughte.

made by Erasmus.

folkes can scarce be habile to learne
them wth great labour. And here
to as we sayde, moueth the chyldre
a certen desyre to folowe and do as
they se other do: of the which thing
we see a certen lyke fashion in pies
and popiniayes. What is more de-
lectable then the fabels of poetes,
which wth theire swete enticynge
plesures so delight chyldrens eares
that thei profite vs very much whē
we be olde also, not only to p^r know-
ledge of the tong, but also to iudge-
ment and coppe of elegant speche?
What wyl a chyld hear more glad-
ly then Esops fabels, whiche in
spozte and playe teach earnest pre-
ceptes of philosophy: and the same
fruite is also in the fabels of other
poetes. The chyldre heareth that
Ulisses felowes were turned into
swyne, and other fashions of bea-
stes. The tale is laughed at, and
yet for al that he lerneth that thing
that is the chiefe poynte in al mo-
rall philosophy: Those whiche be
not geuered by ryght reason, but
are caried after the wyl of affec-
tions, not to be men, but beastes.

Chyldren be
sprenaturallp
to folow a do
as othyr do.

What

A Declamation

Bucolicall,
where y^e herd
men do speke
of nete and
shepe.

What coulde a stopcke saye more
sagely? and yet dothe a merve tale
teache the same. In a thynge that
is manifest I wyll not make the ta
rye with many exāples. Also what
is more mery conceited thē the ver
ses called Bucolicall? what is swe
ter then a comedie, whych standing
by morall maners, deliteth bothe
the vnlerned and chyldren? And
heate how great a parte of philoso
phye is lerned by playe? Adde vnto
thys the names of all thynge, in
the whych it is meruell to see howe
now a dayes, yea euē they be blind
whiche are taken for wel lerned mē.
Finally, shorte and mery conceited
sentences, as commonly be prouer
bes, and quicke shorte sayinges of
noble men, in the whiche onely in
tyme paste philosophie was wonte
to be taught to the people. Ther ap
peareth also in the very chyldren a
certain peculier redines to some sci
ences, as vnto musicke, arithme
tique, or cosmographie. For I haue
proued that they whych were very
dull to lerne the preceptes of gram
mer and rethorique, were found be
twe

made by Erasmus.

re apte to lerne the subtile artes.
Nature therfore must be holpen to
that parte wherunto of it selfe it is
inclined. And down the hyll is very
litle labour, as contrary is great.

Thou shalt nether do nor saye anye
thyng agaynst thy naturall incli-
nation. I knewe a child that could
not yet speake whych had no grea-
ter pleasure, than to open a booke,
and make as though he read. And
when he dyd that sometyme many
houres, yet was he not weery. And
he neuer wept so bitterli, but if you
had offered hym a booke, he wolde
be pleased. That thyng made bys
friendes hope that in time to come
he wolde be a well lerned manne.

His name also brought some good
lucke: for he was called Hierome. That is a tea-
cher of holpe
for I sawe hym not beyng growe
up. To the knowledge of the tonge
it wyll helpe verie muche if he be
broughte up amonge them that be
talkative. Fables and tales wyll
the chylde lerne so muche the more
gladly, and remember the better, if
he maye see before his eyes the ar-
gumentes

cher of holpe
lernynge.

A Declamacion

gumentes properlyc paynted, and
what soeuer is tolde in the oracion
be shewed him in a table. The same
shall helpe as much to lerne with-
out booke the names of trees, herbes,
and beastes, and also their proper-
ties, in especially of these whych be
not common to be seene in euerie
place, as is Rhinoceros, whych is
a beaste that hath a horne in hys
nose, naturall enemye to the Ele-
phant: Tragelaphus, a goate hart,
Onocrotalus, a byrd lyke to a swā,
whych puttynge hys head into the
water bryeth lyke an asse, an asse
of Jude and an Elephant. The ta-
ble maye haue an Elephant whom
a Dragon claspeth harde aboute,
wrapping in his former feete with
his tayle. The litle chyld laugheth
at the syght of this straunge pain-
tynge, what shall the master do
then? He shall shewe him that ther
is a greete beaste called in Grecke
an Elephantre, and in Latine lyke-
wyse, saue that sometyme it is de-
clined after the latine fashion. He
shall shewe, that that whiche the
grekes cal proboscida, or his snout,
the

made by Erasmus.

the latines call his hande, because
wth that he reacheth hys meate.
He shall tell hym that that beaste
doth not take breath at the mouthe
as we do, but at the snoute: & that
he hath teeth standing out on bothe
sides, and they be iuory, which rich
men set much price by, and therewith
shal shew hym an iuory combe. Af-
terwardes he shall declare that in
Inde ther be dragons as greate as
they. And that dragon is bothe a
greke worde and a latine also, saue
that the grekes saye dracontes in
the genitiue case. He shall shewe
that naturallie betwixte the dra-
gons and the Elephantes is great
syghre. And if the chylde be some-
what greedy of leaenyge, he maye
rehearse manye other thynges of
the nature of Elephantes and dra-
gons. Manye reioyse to see hun-
tinges paynted. Here howe manye
kynnes of trees, herbes, byrdes,
four footed beastes maye he lerne
and playe? I wyl not holde you
longe wth examples, seynge it is
easie by one to coniecture all.

The

A Declamation

The master shall be diligent in cho-
syng them oute, and what he shall
iudge moste pleasaunt to chyl-
dren, most mere for them, what they loue
best, and is most flozysyng, that in
especially let hym set befoze them.
The fyrste age lyke vnto the spring
tyme, standeth in pleasaunt sweete
floures, and goodly grene herbes,
vntyl the heruest tyme of ripe mans
age fyll the barne full of corne.

Then as it were agaynst reason in
ber or springe tyme to seeke for a
type grape, and a rose in autumnne,
so muste the master marke what is
mere for euerye age. Mery and ple-
saunte thynges be conueniente for
chyldehod, howbeit all sourenesse
and sadnes muste be cleane awaye
from all studies. And I am decey-
ued except the olde men ment that
also, whyche ascribed to the muses
beynge virgins, excellent bewtye,
harpe, songes, daunces, and playes
in the pleasaunt fieldes, and ioynd
to them as felowes the Ladies of
loue: and that increase of studies
shd stande specially in mutual loue
of myudes, and therefore the olde
men

Autumne is
the tyme be-
twixt somer
and wynter.

The meaning
of y poetes de-
uile touching
the muses &
Charites.

made by Erasmus.

men called it the lernyng that per-
teined to man. And ther is no cause
why profite maye not folowe plea-
sure, and honestie ioynd to delecta-
cion. For what letteth that they
shulde not lerne eyther a proper fa-
ble, arte of poets, or a sentence, or a
notable pretty hytorie, or a learned
tale, as well as they lerne and can
wythout booke a piyple songe, and
oftrimes a bawdy one to, & foli-
sh old wiues tatlynages, & very trickes
of trisyng womē? What a tūme of
dreames, vaine ryddels, and unpro-
fitable trickes of spirites, hobgob-
lines, fayries, witches, nightmares
wood men and gyauntes, how ma-
nye naughtye lies, how many euill
sayinges remember wee, yea euen
when we be men, whych beyng ly-
tle chyldre we lerned of our dadies,
graūdmothers, nutles, & maydens
whyle they were spyunynge, and
heard the when they kissed & plaid
wyth vs? And what a profite shuld
it haue bene to lernynge, if in steede
of these moste vaine garringes, not
only folyshe, but also hurtfull, wee
had lerned those thynges that we

Wherefore lee-
nyng is cal-
led humanitie

D.1. rehears

A Declamacion

rehearsed a litle before. Thou wylt
saye, what lerned man wylt toby
hy's wylt to these so small thynges?
Yet Aristotle hym selfe beyng so
greate a philosopher was not gre-
ued to take vpon hym the office of
a teacher, to instruct Alexander.
Chiron fashioned the infancy of A-
chilles, and Phemir succeded hym.
Hely the priest brought vp þe childe
Samuell. And ther be now a daies
whych eyther for a litle money, or
for theyr pleasure take almost more
payne in teachyng a yre or a popur
lay. There be some that for deuoti-
ons sake take vpon them tourneys
that both be fatte of and ioperbe-
ous, and other laboures besyde al-
most intollerable. Why dothe not
holynes cause vs to do thys office
sepyng nothyng can please god bet-
ter? Howbeit in teachinge those
thynges that we haue rehearsed,
the master must neyther be to much
callyng vpon, neither to sharpe; but
vse a continuaunce rather then be
wythout measure. Continuaunce
hurterh not so it be mesurable, & spi-
ced also wyth varietie and pleasures
nes. Finally if these thynges be so
taught

made by Erasmus.

taught, that imaginaciō of labour
be awaye, and that the chylde do
thynk al thinges be done in playe.
Here the course of our talkyng pur
terch vs in remēbraunce briefly to
shewe by what meanes it maye be
brought to passe that lernyng shuld
waxe swete vnto the chylde, which
befoze we somewhat touched. To be
able to speake redely, as I told you
is easely gotten by vse. After thys
somer the care to reade and wyte
whych of it selfe is somewhat redi
ous, but the grieue is taken awaye
a great parte by the cūnyng hand
ling of the master, if it be sauced w
some pleasaunt allurements. For
you shall fynde some whych rarye
long and take great paine in know
yng & toynyng their letters & in
those fyrst rudimētes of grammer,
whē they wyl quychely lerne grea
ter thyngs. The ykelōnes of these
thinges must be holpē by some pre
tie craft, of the which y old fathers
haue shewed certē fashions. Some
haue made the letters in swete
crustes and cakes that chylde
loue well, tha so in manner they
myghte eate vp their letters.

How lear
nyng may be
made swete
vnto y chylde.

D.ii. When

A Declamacion

The practife
of a certen en
glish man to
teache hys
chylde hys let
ters by shoo
tynge.

When they tell the letters name,
they geue the letter it selfe for a re-
warde. Orher haue made the fashi-
on of iuorie, that the chylde shulde
playe wyth them, or if there were a
ny other thyng wherin that age is
specially delited. The englyshe me
delyte principally in shotynge, and
teache it their chyldezen fyrst of all:
wherfoze a certen father that had
a good quicke wyt perceiuinge his
sonne to haue a greate pleasure in
shotynge, bought hym a pretie bowe
& very fayre arrowes, & in al partes
both of hys bowe & arrowes were
letters painted. Afterwards in sted
of markes, he set vp the fashio of let
ters, fyrst of Greke, and after of
latine: when he hys, & tolde the name
of the letter, besyde a greate reioy-
singe, he had for a reward a cherre,
or some other thyng that chylde
delyte in. Of that playe commeth
more fruite, if two or thre matches
playe together. For then the hope
of victorie and feare of rebuke ma-
keth them to take more hede, and
to be more chereful. By thys deuise
it was broughte aboute that the
chylde

made by Erasmus.

chylde wpythin a fewe dayes play-
ynge, had perfytely lerned to know
& sound all hys letters whych y^e co-
mō sort of teachers be scarce able to
brynge to passe in thye whole yeres
wpyth their bearynges thyeatynge,
and brawlynges. Yet do not I a-
lowe the diligence of some to pain-
ful, whych drawe out these thyngs
by playnge at chesses or dyce. For
when the playes them selues passe
the capacitie of chyliden, how shal
they lerne the letters by them?
This is not to helpe the chylidens
wyrttes, but to put one labour to a-
nother. As there be certen engins so
full of worke and so curious, that
they hynder the doyng of the busi-
nes. Of thys sorte commonly be all
those thynges whych some haue de-
uised of the arte of memo^{ry} for to
gette money, or for a vayne bo-
astynge, rather then for profite: for
they do rather barre the memo^{ry}. The beste
The best crafte for memorie, is the craft for me
to wylpe to vnderstande, and then to mo^{ry}.
brynge into an order, last of al cōtē
to repete that thou woldest remem-
ber. And in litleous there is a natu-
D.iii. . . ral

A Declamacion

ral great desyre to haue the mastre
inspecially of suche as be of lustye
courage, and lyuely towardnes.
The teacher shall abuse these incli-
nacions to the profite of hys study.
If he shall profite nothing by pray-
ers, and fayre meanes, neyther by
gyftes mete for chyl dren, nor pray-
ses, he shal make a contencion with
hys equales. Hys felowe shall be
prayed in the presence of the duller.
Desyre to be as good shall quicken
forwarde, whom only adhortacion
coude not do. Yet it is not meete so
to geue the mastrie to the victor, as
thoughe he shulde haue it for euer;
but somtyme he shall shewe hope to
hym that is ouercome, that by ta-
kyng hede he may recouer þe shame;
whych thyng capteynes be wonte
to dooe in batayle. And sometyme
we shall suffer that the chyl shuld
thynke he hadde gotten the better,
when he is worse in deede. Finally
by entrechaungyng, prayse and dis-
prayse, he shall noyshe in them, as
Hesiodus sayth, a stryfe who shall
do best. Perchaunce one of a sadde
wytt wyl be loth so to play the chylde
among

made by Erasmus.

among children. And yet the same
is not grieved, neyther yet ashamed
to spende a greate parte of the day
in playing wth litle puppetes and
marmesettes, or to babble wth a
pie or popinay, or to play the foole
wth a foole. By these trifies, a
verre sadde matter is brought to
passe, and it is meruell that good
men haue litle pleasure herein, see-
yng þ natural loue of our children,
and hope of great profit is wunt to
make those thynges also pleasaunte,
whych of them selues be sharpe,
sowre and bytter. I confesse that
the p^{re}ceptes of grammer be at the
begynnyng somewhat sowre, and
more necessary then pleasant. But
the handsomnes of the teacher shal
take from them also a greate parte
of the payne. The beste thyng and
playnest muste be taughte fyrste.
But nowe wth what compasses,
and hardenesse be children troube-
led whyle they learne wthout the
booke the names of the letters be-
foze they knowe what manner let-
ters they bee?

D.iiii. Whyle

A Declamacion

Whyle they be compellid in the declinynge of nouns and verbes to can by roote in howe manye cases, moodes and tenses one worde is put: as muse in the genetive and dative singular, the nominative and vocative plurel? Legeris of lego, and of legerim, and legero? What a beatyng is the in the schole, whē chyl dren be axed these thynges? Some light teachers to boast their lernynge are wounte of purpose to make these thynges somewhat harder. Whych the faute maketh the begynnynge almost of all sciences in doute, and paynfull, specially in logicke. And if you shewe them a better waye, they answer they were brought vp after thys fashon, and wyl not suffer that anye chyl dren shulde be in better case, then they them selues were when they were chyl dren. All difficultye eyther therfore muste be auoided, whych is not necessarye, or that is vsed oute of tyme. It is made softe and easie, that is done whē it shuld be. But when tyme is, that of necessitye an harde doute muste be learned

made by Erasmus

ned, than a cunnynge teacher of a
childe shall studie as muche as he
may to folowe the good and frend-
lye Physicians, whych whan they
shall gyue a bytter medicyne do a-
noint, as Lucretius saith, the brim-
mes of their cuppes with honye,
that the chylde entised by pleasure
of the swetenes shuld not feare the
wholesome bytternes, or else put su-
ger into þe medicine it selfe, or some
other swete sawozpyng thyng. Yea
they wyl not be kuowen that it is
a medicine, for the only imaginaci-
on sometyme maketh vs quake for
feare. Finally this tediousnes is
sone overcome, if things be taught
them not to much at once, but by ly-
tle and litle, and at sundrie times.
Howbeit we ought not to distrust
to much chyldrens strength, if per-
haps they muste take some paines.
A chylde is not myghty in strength
of bodye, but he is stronge to conti-
nue, and in abilitie strong inough.
He is not myghty as a bull, but he
is strong as an emet. In some thin-
ges a fyre passeth an elephant. Eue-
ry thyng is myghty in that, to the
whych

A good schol-
master in tea-
chyng, muste
folow a phisi-
cion in medi-
cines.

Note the sen-
tence.

A Declamacion

whych nature hath made hym.
Do we not se tender chyldren tyme
mercuriouse swyftlye all the daye
long, and feele no merincesse. What
is the cause? Because playe is fitte
for that age, and they imagine it a
playe and no labour. And in euerie
thyng the grettest part of payne is
imaginacion, whych somtyme ma-
keth vs feele harme, when there is
no harme at all. Therefore scynge
that the prouidence of nature hath
taken away imaginacion of la-
boure frome chyldren, And howe
muche they lacke in strengthe, so
muche they be holpen in thys part,
that is, that they feele not labour,
It shal be the masters parte, as we
sayde before, to put away the same
by as many wayes as he can, and
of purpose to make a playe of it.
There be also certen kindes of spor-
tes meete for chyldren, wherwth
they earnest studie must somewhat
be eased aftr they be come to that,
they muste lerne those higher thyn-
ges whych can not be perceiued
wthoute diligence and labour:
as are the handling of Themes, to
true

made by Erasmus

turne latine into Greeke, or greeke
into latine, or to learne cosmogra-
phie without booke. But moſte of
all ſhall profite, if the chylde accu-
ſtume to loue and reuerence his
maſter, to loue and make muche of
learnynge, to feare rebuke, and de-
lyght in prayſe. A here remaineth
one doute, woulde to be objected by
thoſe whiche ſaye: The profite that
the chylde getteth in thoſe thre or
four peres to be ſo lytle, that it is
not worth the labour, eyther to
take ſo muche payne in teachynge,
or beſtowe ſo much coſt. And theſe
indeede ſeme vnto me, not ſo muche
to care for to profite the chylde, en,
as for the ſparynge of theyr money,
or the teachers labour. But I wyl
ſaye he is no father, whiche when
the matter is of teaching his child,
taketh ſo greate care for expenſes.
Alſo it is a ſolp the pitie, to thynke
the maſter ſhuld ſave his labour, to
make his ſonne loſe certen peres. I
graunt it to be true in dede & Fabi-
us ſayth, & more good is done in .i.
pere atter, then in thoſe .iii. or .iiii.
why ſhuld we ſet light by this litle
& is won in a thyng far more preci-
ous. Let

The laſt ob-
ieccion tou-
ching the pro-
fit of & chld
in his young
peres.

A Declamation

Let vs graunt that it is but a very
lytle, yet were it better the chylde
to do it, then eyther not hyng at al,
or lerne somewhat that after muste
be vnlerned. Wyth what busynesse
shall that age be better occupied as
sone as he beginneth to speake, whi-
che in no wyse can be vnuoccupied?
Also how lytle soeuer it be that the
former age doth bringe, yet shall the
chylde lerne greater thynges, euen
in the same yeres, when smaller
shuld haue ben lerned, if he had not
lerned them before. Thys sayth Fa-
bius, euery yere furthered and in-
creased profiteth to a great summe
and as much tyme as is taken be-
fore in the infancie, is gotten to the
elder age. It nedeth not to rehearse
that in those first yeres certen thin-
ges be easely lerned, which be more
hard to be lerned whē we be elder.
For it is very easely lerned, that is
lerned in time conueniente. Let vs
graunt that they be small and litle
thynges, so we confesse them to be
necessarpe. Yet to me in deede it se-
meth not so litle a furtheraunce to
lerning to haue gotten though not
a yere

made by Erasmus.

a perfit knowledge, yet at the least
make a taste of bothe the tongues,
besydes so many vocables and na-
mes of thinges, and finally to haue
begun to be able to reade and write
p̄sently. It greueth vs not in thin-
ges much more vile, to gette all the
vauntage we can, be it neuer so ly-
tle. A diligente marchaunt setteth
not light bi winning of a farthing,
thinkyng thus in hys mynde: it is
indeede of it selfe but a litle, but it
groweth to a summe, and a litle of-
ten put to a lytle, wyl quykelye
make a great heape. The Smithes
tyme before daye, to wryn as it were
parte of the day. Husband men vpon
the holy daye do some thynges
at home, to make an ende of more
worke the other dayes. And do we
regarde as nothyng the losse of. iiii
yeres in oure chyldren, when there
is nothyng more costly then tyme,
nor no possession better then lerning?
It is neuer lerned tyme ly enough
that neuer is ended. For we muste
euer learne as longe as we lyue.
And in other thyngs the lurre that
is losse by slacknes, maye be reco-
uered

A Declamacion

uered by diligence. Time whē it is
once flowen awaye (and it flyeth a-
waye very quickly) may be called
againē by no inchantmentes. For
the poets do trifle whychē tell of a
fountayne; wherby olde men do as
it were make yong agayne: and the
physicians deceiue you, whych pro-
mise a gay flyyng youth to old
men thowē a cerreyū folishe syt-
tence I wote not what. Here
therfore we ought to be verye spar-
yng, because the losse of tyme may
by no meanes be recouered. Beside
this the fyrst part of our lyfe is cos-
ted to be best, and therfore shuld be
bestowed more warelye. Hesiodus
alloweth not sparynge, neyther at
the highest, nor at the lowest, because
when the tunne is full it seemeth to
hasty, and to late when it is spent:
and therfore byddeth vs spare in
the myddes. But of tyme we muste
nowher cast away the sparyng, and
if we shuld spare when the tunne is
ful for this cause that wyne is best
in the myddest, then shulde we most
of all saue our yonge yeres, because
it is the best parte of the life, if you
exercise

made by Erasmus.

exercise it, but yet þ goeth swyftest
awaye. The husbände manne if he
be anpe thynge diligente, wyl not
suffer anpe parte of hys lande to
lye vacante, and that that is not
meete to bynge forthe cozne, he see
teth it cyther wpth yonge grasses,
oz leaueth it for pasture, oz stozeth
it wpth potte hearbes. And shall
we suffer the beste parte of our lyfe
to passe awaye wpthoute all fruite
of lerning? A newe sallowed ground
must be pzeniented wpth some fruit
full thynge, lest beynge vntylled,
it bynge forthe of it selfe naughty
cockle. For needes muste it bynge
forthe somewhat. Lykewyse the
tender mynde of the infante, except
it bee strayghte wayes occupied
wpth fruitefull teachynges, it wyl
be ouercowd wpth vyce. An ear
then potte wyl keepe longe the sa
uoure of the liquore that it is fyrste
seasoned wpth, and it wyl be long
oz it go out. But as for an earthen
vessel beynge newe and emptye,
you maye keepe it for what liquore
ye wyl.

The

A Declamacion

The mynde eyther byngeth forth good fruite, if you caste into it good seede, or if ye regard it not, it is fylled wth naughtines, w^hych after wardes must be pulled vp. And not a litle hath he wonne w^hych hath escaped the losse, neyther hath he brought small helpe to vertue, w^hiche hath excluded vyce. But what hathrede many wordes? W^hylt thou see howe muche it auayleth, whether one be brought vp in learnynge or not? Beholde how excellently learned in the olde tyme men were in their youth, and how in oure daies they that be aged be hable to do nothing in studie? Quide beyng a verye yonge man w^{ro}te hys verses of loue. What olde man is hable to do lyke? What maner of man Lucane was in hys yowthe hys workes declare. Howe came thye? Because that beyng but .vi. moneths old he was brought to Rome, & strayght wate deliuered to be taught of two the best gramatians, Palemo, and Cornutus. Hys companions in studye were Salsius Bassus, and Aulus Persius: that one excellent in hysto^{rye},

Quide.

Lucane.

Bassus.
Persius.

made by Erasmus.

hystorie, that other in a Satyre.

Doubtles hereof came that most
persute knoweledge that he had in
all the seven sciences, & his so mar-
ueylous eloquence, that in verse he
was both an excellent oratour, &
also a Poet. In thys our time ther
wāterly not exremple of good byn-
ging up (although thei be veri few)
& þ as wel in womē as mē. Politia
praised þ wit of þ maidē Cassandra.
And what is more marueylous tha
Erasmus a childe of .xii. yeres olde?
for the remēbraunce of him, he also
in a very eligate epistle put in eter-
nall memoire. How fewe men shal
you nowc fynd, whiche at ene time
be able to endite two epistles to so
manye notaries, that the sērence in
enerye one do agree, and that there
shoulde happen no inconuenient
speache. That chylde did it in fyue
epistles & gaue the argumentes w-
out any study, & was not prepared
afoze hād to do it. Some men when
they se these things, thinking that
thei passe al mens strength, ascribe
it to witchcraft. It is done in dede
by witchcraft, but it is an effecty-

P. i.

all

A Declamation

al enchaunting, to be set in time to a learned, good, and vigilant master. It is a stronge medicine to learne the best things of learned men, and emonge the learned.

Alexander.

By such mytchcraft Alexander the greate, when he was a yonge man, besides eloquence, was perfite in al the parts of Philosophie, and except the loue of warres, & sweetnes to raygne had quite taught away his inclinatio, he might haue bene counted the chiefe among the beste Philosophers. By the same meanes Caius Cesar beinge but a yonge man, was so eloquent & well sene in the mathematical sciences. So well sene also were many Emperors: Marcus Tullius, also Virgil, and Horace in their lusty youth were so excellent in learninge and Eloquence, all bycause they were strayght waye in their tender age learned of their parentes & nurses the elegancy of the tonges, and of the beste maisters the liberal sciences: as Poetry, Rhetorique, Histories, the knowledge of antiquities, Arithmetique, Geographie,

Philosophie

made by Erasmus.

Philosophye, moral and political.
And what do we I praye you? wee
kepe our childzen at home till they
be past foureene or fiftene yere old,
and whan they be corrupted wth
idlenes, ryot, & delicatenes, wth
muche worke at the laste we sende
them to the comen scholes. There
to further y^e matter wel, they taste
a little grammer: after, whan they
can declpne words, & foyn the ad-
iectiue and the substantiue togither,
they haue learned al the grammer,
and thā be set to that troubled Lo-
gique, wher they must forget againe
if they haue learned to speake anie
thyng well. But more unhappye
was the tyme whan I was a child
whiche al to vered the yowth wth
modes of signyfyinge, and other fo-
lyshe questions, & teching nothyng
els then to speake folishelpe. Weres-
ly those masters bicause they wold
not be thought to teach folish thin-
ges, darckened grammer wth di-
fficulties of Logike and Metaphi-
sike: even for this verelpe, that af-
terwardes they shold retorne back
wardelpe to learne grammer, whā
p. ii. they

A Declamacion

they were olde, whiche we see happeneth nowe to some diuines that be wyser, that after so manye hye degrees and all their titles, wherby they maye be ignoraunte in nothing, they be faine to come agayne to those bookes, whiche are wonte to be reade vnto chyldren. I blame thē not, for it is better to lerne late then neuer, that thing which is necessary to be knowen.

Good Lorde what a world was that, whan wryth greate boastyng John Barlandes verses wer read to yonge men, and that with longe and painefull commentaries? whā a greate parte of tyme was consumed in folp the verses, in sayng thē to other, repetyng them, and hearyng them agayne? whan Floriss and Florius were learned without booke? for as for Alexander, I thynke him worthy to be receiued amonge the meaner sorte. Moreover howe muche tyme was loste in Sophistye, and in the superfluous mases of Logyke? And bicause I will not be to longe, howe troublesome some tyme were all sciences taught? howe

made by Erasmus.

Howe paynfullpe? whyles euerye reader to auaunce him selfe, wolde euen straighte waye in the begynninge stufte in the hardest thynges of all, and sometyme verpe tely the thyngs to. For a thyng is not therefore goodly bycause it is harde, as to stand a fat of, and to caste a mustard seede thowoe a needles eye & misse not, it is hard in dede, but yet it is a verpe triffe: and to vndo a payre of caracters, it is much worke, but yet a vayne and idle subtiltye.

Adde here vnto, that oftentimes these thynges be taught of vnlearned men, and that is worse, of lewd learned men, somtyme also of Augurdes and vntyriftes, which more regarde takynge of money thā the profite of their scholars. Whā the commune bypnyngge vp is suche, yet do wee maruayle that fewe be perfittly learned before they be old. The heste parte of oure lyfe is losse wryth idlenes, with vices, where-
with whau we be infected, we giue a litle parte of our tyme to studies, and a greate parte to feastes and plaies. And to an yll matter is ta-

Nota.

A Declamacion

A goodli brief
rehearfall of
the thinges
before spokē.

ken as euil a craftes manne, either
teachynge that is folysh, or that
whiche must be vnlarned againe.
And after this we make our excuse
that the age is weake, the wyt not
yet apte to learne, the profite to be
verye small, and manye other thinges,
whan in dede the fault is to be
ascribed to euill byrnynginge vp. I
wil not trouble you any léger, one-
lie wil I speake to your wysdome
whych is in other thinges verye
sharpe and quicke of sight. Consi-
der howe deare a possession your
sonne is, howe diuerse a thyng it
is and a matter of muche worke to
come by learnynge, and how noble
also the same is, what a redynes is
in all childrens wyttes to learne,
what agilitie is in the mynd of mā
howe easily those thinges be lear-
ned whych be beste and agreable
to nature, inspeciallre if they be
taught of learned and gentle mai-
sters by the waye of playe: further
how fast those thinges abide with
vs, where w^e we season fryst of all
the empyre and rude myndes, whi-
che seife thinges an elder age per-
ceyuetb

made by Erasmus

cepueth boeth more hardelye, and
soner forgetteth: Beside thys how
dear and the losse neuer recovered,
tyme is, howe much it auayleth to
begin in seasō, and to learne euery
thyng wyan it shold be, how much
continuance is able to do, & howe
greatly the heape that Hesiodus
speaketh of, doeth increase by put=
tinge to litle and litle, how swif=
ly the tyme flieth away, how youth
wyl alwayes be occupied, & howe
vnaptre olde age is to be taught: If
thou consyder these thynges thou
wilt neuer suffer that thy litle child
shoulde passe away (I wil not say)
seuen yere. but not so much as thre
dayes, in the whiche he maye
be epyther prepared or in=
structed to leachynge
though the profic
be neuer so
litle.

¶ ¶ R ¶ S.

Impryn-
ted at London by John Day
dwellinge ouer Aldersgate, beneith
saint Martyns. And are to be sold
at his shop by the litte conduit
in Chepesyde at the sygne
of the Resurrec-
tion.

*Cum priuilegio ad imprimendum
solum. Per septennium.*

